



Watch yee

and Day

in Faith and Hope.

Ancilla Pietatis:

OR, THE
HAND-MAID

to Private

DEVOTION:

Presenting a Manuell to
furnish her with

Instructions, Hymnes and
PRAYERS.

The Christian Feasts and
Fasts.
The Weeks of the yeere.
The daies of the weeke.

By Daniel Featly, D. in Divinity.

*Christus tunc concipitur, confessio
majestatis demotione tenet & S. Leo.*

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1626





TO
THE MOST
ILLVSTRIOVS
and Vertuous Prin-
cesse the Dutchesse
of Buckingham.

May it please your Grace:



Aint Jerome
in a Funerall Orati-
on, strew-
ing flow-
ers vpon
the hearst
of *Fabiola*, said concerning
her,

The Epistle Dedicatory.

*Pretiosissi-
mum de
locis sanctis
monile per-
didimus.*

her, *Wee haue lost a most preci-
ous iewell out of the Church.* But since your happy depar-
ture from the *Romish Syna-
gogue*, and repairing to our
true reformed Church, wee
may say on the contrary, in
regard of you, *we haue gained
a most precious Iewell to the
Church.* Such lowlinesse of
minde in such height of for-
tunes: such Deuotion in such
distractions; such constancy
in such temptations, wee
blesse God for, in you; wee
pray God for, in others of your
Sexe and ranke. If to touch
vpon your modesty were not
to wound it, and to relate
your continuall practise of
Deuotion were not to inter-
rupt it, I should speake much
of it, yet no more then they
know to be most true, who
are

The Epistle Dedicatory.

are neereſt to you, when you draw neere to your *Father in ſecret*. But becauſe it is not the leaſt of your praiſes, that you cannot endure praiſe, and there are many in England (not onely in *Africa*) who are bewitched by flattery; I will draw a veile before thoſe eminent parts which my penſill cannot expreſſe, And therefore ceaſing farther to blazon your vertues, I humbly craue leaue of you to preferre vnto you a ſeruant to attend you in your cloſet; I meane **T H E . H A N D - M A I D T O P R I V A T E D E V O T I O N**; who ypon her knee, tenders to your Grace ſome helpes to your *Deuotion*, together with the *Deuotion* and prayers of the Author to God for you, to

The Epistle Dedicatory.

crowne you with the blessings of this life, and the blessednesse of the life to come.

Your Graces hum-

bly devoted,

DANIEL FEATLY.

THE



THE
P R E F A C E
to the Reader.

CHRISTIAN READER,

I*N the late dreadfull
Visitation, when
the waies of Sion
mourned, because
none passed by
them; and the gates of the San-
ctuary lamented, because almost
none entred at them; Religion her
selfe for the most part forbearing
the Church, & keeping her closet,
& there finding sufficient employ-
ment to complaine of, and bewaile
the danger and desolation of her
solemnest Assemblies: I fell into
a serious consideration of the vse
and most urgent necessity of PRI-*

The Preface

VATE DEVOTION. And to the end I might accord with my brethren in their groanes and cries, being smitten my selfe with a dangerous (though not infectious) disease; I gave ouer those waters of strife wherein I had met with the Romish Fisher, intangled in his owne Net; and sought after the waters of Shiloah that runne softly, which at that season farre better relished with me then the other. Not that I altered my iudgement touching the studie of controuersies, which (without all controuersie) is not only most needfull, but delightfull also to them that are therein exercised.

It is an easy taske, and almost euery ones labour now a daies to gather flowers of Paradiſe, and make Posies, or Garlands of them for Christ's Spouse. But it is not for euery hand to meddle with those thorny difficulties, which yet must be carefully handled by them who will make a strong hedge or sure fence

to the Reader.

fence for the Lord's Vineyard. The more perplexed, and intricate the difficulty is, the greater is the contentment in beating out the truth in points of no lesse consequence then difference. Children are not so much delighted with smiting flints one against the other to see the sparkles, as men of rational understanding and discourse, by collision of contrary arguments, to strike out the fire of divine Truth. And this fire as well as that other which the naturall heate of Deuotion kindleth, yeeldeth much warmth to the conscience euen of a dying man. Witnesse Oecolampadius, whose last words were these: Now I go cheerefully to the tribunall of Christ, where it shall appeare, that I haue not seduced God's people, but haue sincerely taught the truth of God. I might instance likewise in Doctor Whitaker's Cygnea Cantio, his swanlike song before his death, wherein hee warbleth

A 5 sweetely

The Preface

*sweetely upon those at this day
most Vexed questions of vniuer-
sall grace and freewill. And his
contemporary, the eye of the other
Vniuersity, Doctor Reynolds, whē
hee lay on his death bed, called for
Doctor Abbots (after the Lord
Bishop of Salisbury) Reply to W.
Bishop, then newly come forth, and
heard much of it read unto him
with great contentment.*

*But being (as I said euen now)
out of tune in my body, I listed
not, nor in that shaking weakenes
could hold fast the peggs to streine
and tune the iarring strings of
controuersed opinions in point of
Religion. That which I then most
desired, was to settle my thoughts
and affections, and compose my
soule to rest by listening to the
sweet songs of Sion set to Dauids
well-tuned harpe, and run upon in
exquisite diuision by some of our
excellent Asaphs in their pious
Treatises, Soliloquies, Prayers,
Meditations, and Contemplati-
ons.*

to the Reader.

ons. This heavenly musick so ravi-
shed my senses, that I found by
experience in the twylight, be-
twixt the day of life, and night of
death, that inlightned thoughts
affoord nothing like comfort to
enflamed affections. Now the oyle
which feedeth this sacred flame
(next to the inspired holy Scrip-
tures) floweth most abundantly in
Treatises of Deuotion. In which
kinde of writings, the Romanists
for the most part exceed in bulke,
but our Diuines in weight. The
Church of Rome (like Leah) is
more fruitfull; but her Deuoti-
ons (like Leah in this also) are
bleare-eyed with superstition. But
the mother of our faith (like Ra-
chel) is not altogether so fruitfull,
yet she is more comely, and beauti-
full, and I hope will be also here-
after as fruitfull. Verily if euer
Priuate Deuotions powring the-
selves forth in brinish teares, were
in season, now they are. Neuer
losses so great to be bewailed; ne-
uer

The Preface

uer iudgements so fearefull to bee
auerted: neuer hearts so hard to be
mollified; neuer cōsciēces so fowle
to be rinsed by teares as now. Na-
ture hath provided a soueraigne
remedy against the sting of the
Scorpiō in the oyle of the Scorpiō.
When thou feelest the sting, it is
but bruising the Serpent, and rub-
bing it on the place, and the moi-
sture presently of the Serpent kil-
led, destroyeth the venome of that
Serpent. I would to God our soules
were as deare to vs as our bodies,
and that we tooke as much care
for remedies against sin as salues
against enuened wounds.
Then would wee, as soone as wee
feele the sting of sin in our consci-
ences, bruse the Serpent by true
contrition; destroy the sin, and ap-
ply the oyle of teares issuing from
it, to cure the wound before it fe-
stered. But among other iust cau-
ses of teares, this is not the least
that we misspend our teares, and
spill that heauenly dew and pro-
fane

to the Reader.

pane the Font-water of our second
baptisme (as S. Cyprian calleth
it.) Wee haue teares at our owne
will in worldly losses; but none at
God's command for the losse of his
grace. We take on for the death of
our friends departing from vs;
but cannot wring out a teare for
the spirituall death of our soules
departing from God. Yet all our
fretting and vexing, all our wee-
ping and howling cannot fetch our
friend backe againe, or repaire
our worldly losses: whereas on the
contrary (as Saint Chrysostome
piously noteth) the afflicting of
our soules, and serious bewailing
of our sinnes, by God's grace,
shall reuiue our soules, and reco-
uer all our spirituall losses, and
that with aduantage. What
pittie; nay what folly is it, to
powre costly eye-water out of a
Venice-glasse into a vile pot or ba-
sen to wash our feete withall?
Do we not the like, when we turne
godly sorrow into worldlie,
and

The Preface

and abuse pretious teares to the bewailing of vile and base losses? haue we such store of them? or such want of better employment for them? See we not wrath is gon out against vs, and the fire long agoe kindled, & not yet quenched by our teares?

To lane out this fire with our teares and to strengthen and support the weaker of those hearts that haue beene and are lifted up to God, to auert this and all other fearefull iudgements hanging ouer vs, and to fill their mouthes with continuall Deuotions, I haue furnished and replenished this Manuel, which I name
**THE HAND-MAID TO
PRIVATE DEVOTION,** *to waite on her in her Chamber, or Oratorie. The purtraying of her Mistresse I leave to the pensill of some Diuine Apelles, whose taske will be the harder, because she neuer commeth abroad. All that my intention aimeth at, and my endeauours*

to the Reader.

deanours promise, is but to lay open a private way, and set up certaine Stages for thy holy race, & pricke thee on forward in it. Far better helps in this kinde the pious charity and zeale of religious & learned persons hath afforded thee; of whom yet I may truely say, as Tully spake of the Emperors that dealt with Mithridates before Pompey; *Laudandum quod fecerunt, ignoscendum quod reliquerunt*: They are to bee commended for that they haue done, and pardoned for that they left. What they haue left, I labour to supply; and if I cannot supply it, yet I thought fit to imply and intimate, that the Authors themselves, or the Publishers of their works, might adde what they finde wanting.

First mee thinkes I see in their bookes of Deuotion and prayers, Salomon's temple, without the gate called Bewtiful; I meane exquisite meditations, and orizons, without

I.

The Preface

Marke 9.
50.

without an entrance thereunto by preparation. With that part therefore after some generall instructions for the deuout soule, I begin; and it taketh vp the more roome in my book, because it hath bene so scāted for place, or rather quite excluded in theirs. In it if thou finde some tertnesse, I intreat thee (Courteous Reader) to remember with me the precept of the Lord Iesu, Haue salt, & haue peace, If I haue salt, haue thou peace, the rather, because Hymnes, Prayers, & other religious exercises are spirituall sacrifices. and euery sacrifice by the Law was to bee seasoned with salt. Et quoniam mel in Dei sacrificijs non offertur, nimia dulcedo arte mutata est, & quādam piperis austeritate condita, apud Deum nil tantum suaue placet, nisi quod habet in se aliquid mordacis veritatis. It is S. Ierom's obseruation vpon the legall sacrifices; that God neuer appointed hony to bee offered vnto him.

And

to the Reader.

And the morall truth vailed vnder that shadow, was that in our spirituall oblations nothing pleaseth GOD that is onely sweete, and hath not some smacke in it of biting truth.

*Next I haue much marvelled what the reason might bee that they undertaking to fit prayers and deuotions to seuerall seasons, and speciall occasions, baulked the Christian fasts and feasts. For albeit the Saints daies might fare the worse with them, because Popish superstition overcloyed them. Which yet is an abuse of arguing to argue from the abuse to the abolishing the right vse. By this meanes they might take from vs the vse of all Gods creatures, because they haue been superstitiously or profanely abused some way or other. But admit there might be a legall caueat put in against the Saints Plea, what haue the feasts of our Lord
and*

The Preface

*and Saviour deserved, that they should be struck out of their Calender, or sleightly passed without the honour of a meditation, Hymnes, or Prayer on them? They cannot pleade want of president, authority or direction : for they haue Coppies faire, written in golden characters by Chrysostome in his Homilies, Chrysologus, Leo, Augustine, Bernard, and other deuout Fathers in their Sermons upon these dayes. If they saw, not them, why did they not follow the excellent patterne in the booke of Common Prayer? Which laying before me, I haue drawne formes of exhortations, Hymnes, and Prayers, carrying throughout a manifest impression of the feast to which they are dedicated. And before them I haue prefixed a Paralel of the Prophe-sie of the Old, and the Historie of the New Testament compared together, that thou mightest haue an ocular demonstration of that
which*

to the Reader.

which S. Austin writeth cōcerning both. The New Testament is vailed in the Old, and the Old is reuealed in the New.

After the Feasts, or before as preparatiues to them, the Church fasts should haue been ranked. But there being in their Deuotions no spirituall dainties allowed for the festiualls, I nothing maruelled at it that Christian Fastes were vtterly vnprovided for, and (if I may so speake) fast with them. Extraordinarie fasts of humiliation to auert some fearefull Plague or imminent iudgement they take notice of, but the ordinarie fasts of Deuotion, they mention not at al. Yet certainly the deuout soule out of a sympathie with her Saviour cānot but weepe with him, as well as reioyce with him, in some measure. Fast with him on good-friday, as well as feast with him, and for him, on Easter day. If any teares of a sinner are the wine of Angels, I am perswaded they are those

The Preface

those teares of Deuotion, which after much fasting, and Prayer, and meditations, spring out of the serious apprehension of Christs infinite loue testified to mankind by his fasting, watching, praying, weeping, bleeding, and dying for vs on the Crosse. But they will say, these are the sacred fewell of euery daies deuotion. Yet it is more proper to remember the worke of the day, in the day wherein it was wrought. And albeit the Iewes were bound alwaies to remember Gods wonderfull delinorances; yet more stricktly were they bound on the very day for that end appointed to be kept solempne. What though we finde no expresse commandement for them? The practise of the ancient Church, and the religious constitutions of the present, ratified by Supreme authority, should sway in a matter of this nature, according to that golden rule of S. Bernard: Obey

to the Reader.

Obey him as God who is in the place of God, in those things that are not against God. *These fasts therefore should not haue beene forgotten.*

I come now in the last place to the weekly Denotions, wherein I find Prayers for each seuerall day of the weeke. Yet as it is noted by the learned of S. Gregories Comment upon Iob, that It is an excellent Commentary fraught with rich learning especially in matter of morality. But it might haue beene wrote almost, as well vpon any parcell of Scripture, as vpon Iob. So you shall finde that the Prayers for each day may serue for any day as well as that to which they are intituled. For example, Munday's Prayer as well fits Tuesday, and Tuesday's Wednesday; and all three, Thursday, Friday, and Saturday. No day hath more interest in the Deuotion for it then another.

*When Timothie found fault
with*

The Preface

with ALEXANDER for striking a stroke amisse upon the Harpe, and Alexander demanded of him; Is it not all one whether I strike it this way, or that way, with these fingers, or these? True, answered Timothy, It is all one to an Emperour, but not to a Musitian, It is no error in state to strike as you doe; but it is an error in art.

I confesse in like manner, it is no error in Religion to set a godly Praier for the day which hath no interest or relation at all to the day; yet it is an indecorum and blurre in Art. It is all one as if they should set a marke before them, and shoot no more towards it then any other white. To auoide this impropriety, if not incongruity, in the Morning Hymne and Prayer, I haue an eye to some worke of God the Father in the Creation wrought on that day: In the Euening Prayer to some work of God the Sonne, wrought (or
by

to the Reader.

by the Church remembred) on that day in the Passion weeke.

For the admonitions and exhortations wherewith the Deuotions are interlaced, I took my patterne of them from S. CYPRIAN; De Agno per quem redempti & uiuificati sumus lanam ipsam, & purpuram misi, quam cum acceperis tunicam tibi pro voluntate conficies. In exhortatione tam necessaria amputandæ sunt verborum nostrorum moræ, & ambages sermonis humani subtrahendæ, & ponenda illa sola quæ Deus loquitur. With whose words I will now cloath mine own. I haue sent thee cloth (saith he) made of the fleece of that Lambe, by whose blood wee are all redeemed. Take as much as will serue thy turne; and fashion and fit thy garment to thine owne minde. All inferences and discourses of mine owne I omit, because in so needfull exhortations the delays and lingering protractions of

*S. Cyprian
lib. de ex-
hortatione
Martyrij.*

The Preface

of mens words are to be cut off,
and onely Gods owne words to
be set downe.

*To summe vp all in a word, I
haue brought thee into the Spouse
garden of flowers & spices; I haue
gathered some out (almost) of euery
bed, and layed by them a thred in
the Analysis or Method, to binde
them vp together. Make thou thy
Posie as thou lik'st best; and
breathe out with mee that sweete
Prayer of the Spouse, cut in one
of her knots*

Cant. 4 16.

Arise ô North and blow, ô
South winde, that the sent of our
Spices and flowers may flow,
and the beloued may come into
his Garden.



A Praier made by the Author

when the Infection began to cease,

AN. D O M. 1625.



Lord, thou hast shewed thy people terrible things; thou hast given vs a drinke of deadly wine, and hast caused vs to sucke out the dregges of it, because wee (Moab like) are seled vpon our Lees. As Pharaoh saw the hew of his bloudy mind in the waters of Ægypt turned all red as blood: so we may see the crimson colour of our sins, in the Trials of thy wrath powred of late vpon vs. Wee trade not spiritually for the pearle of the Gospel, and therefore our Merchant's retournes faile. Wee would not weep for our sinnes, and therefore the heauens did weep for vs a long season in continuall showers. Wee haue been hard hearted, and barren in good workes, and therefore thou madest heretofore the heauen aboue vs as brasse, and the earth vnder vs as Iron. By drunkenesse and gluttony, by euill perswasions and worse examples, one soule hath infected another; and therefore thou hast sent a plague, whereby one body infecteth another: Such a plague as our ancients neuer heard of, and our posterity will scarce beleue. The chiefe of our Cities haue bene ploughed up, and sowed so thicke wth dead Corpes, that one could scarce lye by another. Against this and all other iudgements whch thy law threatneth, and our sinnes prouoke, we haue no weapons to contend with thy iustice, but prayers and teares. We haue

no meanes to cleanse the infected ayre but our sighs and groanes. O Lord remoue our sinnes as a Clowde, and iniquities as a mist, and then this dreadfull bloudie Clowde which lately powred downe, but now only droppeth, will vanish of it selfe.

Consummate the worke of mercy thou hast begun, and quite remoue this iudgement, through thy tender compassion in the bowels of Christ Iesus, we beseech thee. But remoue this iudgement in mercy, not in iudgement. Take not thy hand off of vs to fetch a greater stroake at vs. Deliuer vs not from one plague as thou didst Pharaoh, to send a worse in steed therof. Put vs not out of thine hands into which we are fallen, to giue vs ouer into the hands of our enemies. Haue vs not from the Sword to kill vs with Famine; neither preserve vs from a corporall to starue vs with a spirituall. Take not away one plaister, to apply a sharper in the place; but perfectly heale our wounds. Be absolutely reconciled vnto vs in him, vpon whom thou hast already layed the chastisement of our peace. O remember not our old sinnes, but haue mercy vpon vs, and that soone, for we are come to great miserie. Helpe vs, O God of our saluation, for the glory of thy name; O deliuer vs, and be mercifull to our sinnes, for thy names sake. O thinke vpon thy Congregation, and Mount Sion wherein thou hast dwelt. Looke vpon the hands of many thousands that haue been lifted vp to thee in publike, & many more in private, to iustifie thee in thy Iudgements, and blesse thee for thy mercies, and intreate thee for this land, and thy disconsolate Spouse yet weeping in teares of bloud in diuers places.

A M E N.

Errata

Errata.

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A Generall Table, representing the *Method of the ensuing Treatise* or *Mannell*.

This Mannell hath in it described a plat of
holy ground diuided into

1. For ornament, to decke and dresse
vp the inner roomes of the soule, to
entertaine Christ, as preparations
to religious ex-
 - ercises
 - In generall { Prayer.
Hearing the
Word.
 - In speciall to { Receiuing the
Sacrament.
- 2 For sent, to make nose gaies, according
to the seasons of the yeere; as
formes of hymnes, prayers, and
 - 1. A garden
of spirituall
flowers, {
 - thanksgi- { Ordinarie, for the weeke
uings— { daies and Sabboth.
 - Christian { Extraordinarie, for
Feasts.
 - Feasts.
- 3 For medicine to cure & strengthen;
 - Admonition out of Scripture.
 - as { Prayers for { Men in sicknesse.
Women in Child-
birth.
 - Thanksgi- { Reuouery of men.
uing for— { Deliuerie of wo-
men.
- 2 The nurserie thereof, which is set with 52. Plants,
agreeable to the weekes in the yeere, digested in-
to a Catechisme; in which are set
 - dowpe— { Rules, according to which } wee ought
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Blessings, for which ——— } giue thaks.

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IN this second edition, beside the correction of many faults escaped in the former, There is added,

1. A defence of Christian Feasts, and the religious observation thereof.

2. A discourse of the Lent Fast, the originall and perpetuall practise thereof.

3. Directions for a priuate Fast, together with Admonitions, Hymnes, and Prayers fitted thereunto.



THE
PREPARATION
TO RELIGIOUS
exercises in generall.

P A R. I.
Of Devotion.

Remeditation is the Preparation to private prayer; private to publike; private, and publike to the hearing of the Word; private, and publike prayer, together with the hearing of the word to the worthie participation of the holy Sacrament. For the Sacrament receiues strength and vigour from the word; the word preached from publike prayer; publike prayer from private Devotion; and that from premeditation,
B and

and consideration of the nature of Deuotion, and necessitie of preparation it selfe to all holy duties, in the immediate worship of God.

Of Deuotio.

Deuotion is the hearts warmth, or rather *lifes blond* of religion: It is a sacred bond *knitting* the soule vnto God: It is a spirituall muskle mouing only vpward, & *lifting vp the hearts, eyes, and hands* continually vnto heauen. And because it consisteth rather in the seruour of the affections, then light of the thoughts, or blaze, or lustre in the words, it is better felt then vnderstood, and yet better vnderstood then can be expressed. Especially, priuate Deuotion, which is the *Saint* to whom I deuote this Treatise. For priuate Deuotion (to shunne ostentation, and hypocrisie in heauenly things) alwaies shuts her selfe vp in her closet, desiring *no eye to see her but her Fathers in secret*. Wounded she is (like the

Mat. 6. 6.

the Spouse in the Canticles) with the darts of diuine loue; and continually bleedeth, but inwardly in teares of compassion, compunction, and excessive ioy. There appears no externall orifez in the flesh to be scene. Shee resembles the strange plant in *Flinie*, which buds inwardly, and shooteth forth no bud, blossome, or leafe outwardly. For if *prinate* Deuotion cometh once to be knowne, it ceaseth to be *prinate*. The greatest commendation of it is like to that of the *Garamantite*, a precious stone, that hath no beauty nor lustre in the outside, or in the surface, but within the bodie of it appears golden drops of diuine infusion. What *Cyprian* speaketh of the worke of regeneration may be truly applied to this vertue. It is felt before it can bee spoken of, & it must be kindled in the heart by the Spirit, before it can be felt. It is the true *Vestall* fire that should be still kept burning in

Greg. in Cant.

Lachrima sanguis anime. Aug.

Plin. lib. 21. c. 16.

Flos nascitur non euident sed in occulto, & intus germinans.

Plin 37. c. 7

Garamantitis summa commendatio est, quod velut intranslucens intus fulgens aurea gutta semper in corpore non in cute. Cyp. Epist. l. 2. Sentitur priusquam dicitur.

*Val. Max.**Liv.*

the heart; *but if it goe out* (like
 that of the Vestals) *it must bee*
 “ *kindled from heauen.* To thee
 “ therefore ô most holy Spirit I
 “ addresse my prayer, to kindle
 “ and keepe this fire in my soule
 “ by thy heauenly blasts. Heate
 “ my heart with the seruour of
 “ true Deuotion, and *touch my*
 “ *tongue with a coale from thine*
 “ *altar, that the words of my*
 “ *mouth and meditations of my*
 “ *heart may inflame al that reade*
 “ these deuotions with a loue of
 “ Deuotion it selfe, and true
 “ Zeale.

Leo's censure may seeme too
 tart: *He that is not more religious*
in Lent then at other times hath
no religiō at all. But I haue good
 warrant to suspect the sinceritie
 of their Deuotion altogether,
 who are not more deuout in pri-
 uate then in publike. For fire,
 the closer it is kept, the hot-
 ter it burneth; and the exhalations
 which are violently detain-
 ed

ned in cranies vnder ground,
and can haue no vent, are of
force to moue the earth it selfe.
It cannot be otherwise but that
the penitent, or compassionate
eye, which droppeth in publike
*should runne and gush out with ri-
uers of waters* in priuate. The
afflicted soule, which sometimes
stealeth a groane, and fetcheth a
sigh in the Church, offers vp of-
ten *prayers with strong cries* at
home. He that is affected and ele-
uated with spirituall ioy in pub-
like, is transported when hee is
alone, and hath priuate commu-
nications with God. S. Paul spake
words of truth and sobernesse to
the Corinthians, *Whether we bee
besides our selues it is to God, or
whether wee bee sober it is to you.*
And Saint Ierome confirmeth
it with an oath, that after many
dayes (nay weekes) spent by
him in fasting and prayer, in the
end hee was rauished in spirit,
and seemed to haue priuate con-

B 3

uersation

2 Cor 5.13
Epist. tom. 1
& Mariã.
in vit. Ierõ.
Testor de-
um, post
hebdomida-
rum ieiunia
&c. visus
sum mihi
versari in-
ter agmina
angelorum

*nersation and familiaritie with
quires of Angels.* My intent is not
to detract any thing from pub-
like Deuotion ; but my desire is
to adde to priuate. Publike is
more solemne, but priuate ought
to be more frequent : Publike
makes more noise but priuate
(for the most part) hath a deeper
channell. Our Sauour diuideth
blessednesse equally betweene
them both : *Blessed (saith he) is he
that heareth the Word & keepeth
it :* it is publike Deuotion that
heareth the Word preached, but
priuate that keepes it : Publike
gathereth Manna in greater a-
boundance ; but priuate is the
golden Omer that preserueth it.
*The Hart doth not so pant & bray
for the riuers of waters, as the
soule of euery religious man lon-
geth for the waters of life, run-
ning plentifully out of the gol-
den spoutes of the Temple ,
the Ministers of the Word ; but
priuate deuotion it is that breeds
this*

this longing after the publike Ministerie. Let vs take a patterne of Deuotion from our blessed Sauiour to whom all deuotions are due. What commandeth hee by expresse precept? *When thou prayest enter into thy closet:* and what commendeth he most by his own practise? it is true, he calleth *his house the house of prayer*; and as we reade, *that he was daily preaching*: so I doubt not but he was daily praying *in the Temple*; yet ye shall finde him oftener on the *Mount*, or in the *Garden*, or in some priuate solitary place praying alone, then in the Temple; yea, and continuing longer in prayer, spending sometimes whole nights in it. This practise of our Sauiour hath been a president to all those whose names in the Church of God are, and haue been as a pretious ointment for daily offering the sweetest incense of prayer to God. Religious men neuer are wanting in publike as-

Mat. 6. 6.

Mat. 14. 27

Mat. 26. 36

Mar. 1. 35.

Luke 6. 12

Luk. 9. 8. 28

Luk. 11. 1.

Luk. 22. 45

Iohn 17.

semblies, but they exceed in pri-
 uate Deuotion. Publike exercises
 of religion be their feasts but pri-
 uate their ordinary. Where finde
 you *Daniel* but in his chamber at
 his Deuotion *looking towards Je-*
rusalem? Where finde you *David*
 but in his couch, watering it with
 his teares, and communing with
 his own heart in the night? Where
 finde you *Cornelius* but in his
 house praying? Where finde you
 Saint *Iohn* on the Lords day but
 in the Ile alone by himselfe in the
 spirit. The powring out our spe-
 ciall complaints to God, our
 vowes to refraine such companie
 and such occasions of sin; the rip-
 ping vp of our whole life with a
 particular confession of our sins,
 aggrauated by all circumstances,
 and al those parts of repentance,
 or the soules discipline mentio-
 ned by Saint *Paul* are most ne-
 cessary exercises of religion, yet
 cannot be so safely done, nor so
 decently, nor so effectually in
 publike

publike as in priuate. These parts are not to be acted on the stage, but within the hangings. He that actes these on the stage will haue the person of an hypocrite put vpon him for it. Where was our Sauour in his agony, wherein he prayed most earnestly, but alone in *Gethsemane*. Where was hee transfigured but on the holy *Mount* as hee was at his priuate prayer? *Moses* his face shined after hee came from his secret parlie with *God*, and our soules shall shine with all spirituall graces, if wee haue often priuate conference with him by prayer, but alwaies with due reuerence and preparation before.

PARAG. 2.

Of Preparation.

Preparation to religious exercises is twofold.

1 { Extraordinarie, as watching,
fasting, and the like, of which

B 5

see

*Commodius
islauius
transigant.
twi. Text.*

Luk. 22. 44.
Mat. 26. 36.
Mat. 17. 2.

Exod. 34.
29.

see the admonition for Ash-
wednesday.

2 Ordinary,
which con-
sisteth in

1 Cleansing our
conscience from
the guilt & staine
of foule sinnes,
especially grosse
actuell sins new-
ly committed.

2 Sequestering our
thoughts from
worldly cares &
businesse.

3 Considering be-
fore hand what
the RELIGIOUS
worke is wee are
about, and how
we ought to per-
forme it, and car-
rie our selues in
it.

Purgation.

Exod. 3. 5.

Acts 7. 53.

Psal. 26. 6.

Moses put off his shoes, and
Dauid washed his hands before he
drew neare to God. The Iewes
and Turkes, at this day, wash
then selues before they enter
their

their Temples; and the ancient Pagans vsed many ablutions and *lustrations* before they durst com in sight of their feigned *gods*. The vncleane spirit in the Gospell had a cleane lodging, and shall we entertaine the most pure and holy Spirit of *God* in an vncleane roome in our Soules ? What Courtier presumeth to come into the Kings presence in stinking and nastie cloathes, or with his hands and face all be-smearred with dirt, or spotted with inke ? How dare wee then appeare before *God* with a foule and nastie conscience; with a heart full of malice; *eyes full of adultery*; hands full of the *treasures of wickednes*; mouthes full of deadly *poyson of Aspes* ? When we haue defiled our eyes with vnchaite lookes, shall wee presently cast them vp to heauen, and confidently looke *God* in the face, who is a *God* of most pure eyes, and cannot endure the least spot of impuritie ?
when

Mat. 12. 44.

σαπρὸς λ-
γός.

Isay 1. 16.

2. Seque-
stration.

when we haue defiled our hands with bloud or vncleannesse, or telling our vse money, shall wee presently lift them vp in supplication to *God*? when wee haue defiled our tongues with corrupt and *rotten communication*, shall we presently employ them in diuine prayer? when wee haue defiled our bodies with beastly lusts, and *wallowed in the mire* of swinish pleasures, shall wee presently present our selues as a sacrifice vnto *God* in priuate, or publike Deuotion? *God* by his holy Prophet teacheth vs another lesion: *Wash you, make you cleane, put away the euill of your doings from before mine eyes; Cease to do euill, learne to do well: Come now let vs confer and reason together.*

Secondly, he that will consecrate his thoughts and affections by priuate Deuotion vnto *God*, must remoue and sequester them from earthly affaires, and worldly

ly negotiations. For the cares of this life, as they *choake the seeds of the word*: so they stifle deuout meditation in the wombe that conceiueth them. It is not more difficult to cast vp one eye to heauen, and the other downe on the earth at the same instant, then to fixe our cogitations and intentions at once on *God* and the world. Holines in the Greek implyeth a direct contradiction to earthlinesse. *God is a Spirit*, and cannot bee otherwise seene of vs then in spirit. *Blessed are the pure in heart, for they shall see God.* The Soule of man is the glasse most truely representing *Gods Image*. If a glasse be sur'd, or soyled with dust or dirt, it reflecteth no shape or proportion aright: but wipe the dust from the glasse, and you shall see cleerly. So saith S. Bernard) *rubbe thy glasse*, wipe away all dustie earthlinesse from thy mind, and thou shalt see *God* in thy soule, and

αγιος αβ α
& γη.
Hagios is
deriued
from A: the
priuatiue
particle, &
Ge signify-
ing earth,
as if you
would say
vnearthli-
nesse.
Mat. 5. 8.
Bern. de
nat. dom.
Tergat
speculum,
mundet
spiritum
suum qui
scitit vide-
re deum.

and conceiue cleare and diuine imaginations of him.

3. Precon-
sideration.

Eccles. 5. 1.

Thirdly, he that desireth that *God should haue respect to him, and to his spiritual offerings*, must be *more readie to heare the wise man, and looke to his foote*, then to make haste to offer the sacrifice of fooles. What is it to offer the sacrifice of fooles, but rashly, and vnadvisedly, not to bring and lay downe, but to throw his gifts on *Gods Altar* without considering what he offereth, or how, or to whom? He that makes no more of prayers to *God*, then of speaking with one of his cōpanions, nor of perusing inspired Scriptures, then reading a piece of *Aristotle* or *Linie*, nor of participating of the blessed Sacrament, then taking a morsel of bread, or drinking a cup of wine, can expect no blessing for the vse, but rather ought to feare a curse for the abuse of these meanes of saluation. These ordinances

ces of *G O D* sanctifie not such, but they rather prophane them.

Numa Pomphilius forbad any man vnder a great penalty to salute his *gods* in the high-way, or to pray, or bow, or to doe anie reuerence to their temples, or images, as they walked by them in the streets: and *Vouer* yeelds a reason of this lawe better then the law it selfe, *Diuine Maiesty* (sayes hee) *must not be sleighted, holy duties must not bee suddenly slubbered ouer, but performed with reuerent regard, and religious cunctation or delay to frame and compose the mind vnto them.* But men haue forgotten the feare of the Lord, euen in his presence, and vnder his eye. The holy Name of *God* is made so common in mens murtheres, and his dreadfull Maiesty so cheape in their estimation, that as they speake of him without reuerence, so also they speake to him without

*Wouerus de
polymathia
sacris reli-
giosa debe-
tur mora.*

*Suspensio
gradu.*

Psal. 26. 6.

Heb. 12. 29

*Nesciebam
me tibi tam
familiarem
esse. Eras.
Apoth.*

without aduised premeditation. They are farre from *Dauids* modesty, who went step by step, & fetched a compasse to come to Gods altar. *I will wash my hands in innocencie, & so I wil compasse thine Altar*; but these make but one step to it. They suddenly and rudely rush vpon *Almighty God*, neuer thinking that he is a consuming fire.

Augustus being inuited by a priuate Gentleman to his house, & entertained but slenderly, below the maiesty of so great an Emperour; in stead of thanking him, gaue him a secret, but smart checke for it; *Iknew not* (said he) *before that we were such familiars*. But hath not the king of heauen and Monarke of the whole world more iust cause to censure in the like manner, or more seuerely those among vs that seeme most forward to inuite & entertaine him; who run into his presence without shewing any reuerence;

reuerence; speake vnto him without bowing their knee; heare him in the Ministry of the Word without vncouering their heads, so much as at the reading the Text; participate of the dreadful Mysteries (as the Fathers call them) of his blessed Body and Blood; sitting at the Communion as they doe at their ordinary table, without expressing any thankfull humility, or giuing testimony, that they discern the Lords body from common meat. Is this to *serue the Lord Christ with feare*? To reioyce vnto him with trembling? To kisse the Son least he be angry? Nay to fall low before his footstool, because he is *bely*? But I will speake no more of Preparation to holy duties in generall, least the *preludium* grow longer then the lesson I am now to prick.

*Tremenda
mysteria.*

P A R.

PARAG. I.

The Preparation to Prayer.

Psal. 45. 1 2

Psal. 39. 3.

My heart is indighting of a good matter ; my tongue is the pen of a ready writer, saith the kingly Prophet, and againe, My heart was hot within me, while I was musing the fire burned, then spake I with my tongue : If this sweete finger of Israel, first pricked the notes in his heart before hee began to sing them ; If he who was inspired by the holy Ghost, framed his Prayers, and Psalmes of thanksgiuing in his minde, before hee deliuered them by his tongue; ought not we who are as farre behinde him in his gifts , as we are below him in condition, much more meditate before wee vtter any thing to the Lord? I speake not of pious eiaculations, which must needs be suddaine as their occasions are and the motions

ons of *Gods* Spirit within vs; but of a set conceiued Prayer, wherein we ought not onely well to ponder the matter, but euen weigh (if wee haue time) euery word in the ballance, that they be not found too light, & thereby our *Prayers* against sinne, *bee turned into sin*. Be not rash with thy mouth and let not thine heart be hasty to utter any thing before God. *Seneca* obseruing how bold men made with God, and what strange petitions they blushed not to preferre vnto him, gaue this sage aduise, *So deale with men as if God saw thee, and so speake with God as if men heard thee*. For many men vent such vncharitable, enuious, and malicious matters, such confused, and vndigested stufte, such importinencies inconsequencies, and absurdities, especially in their priuate extemporarie Prayers, as they would be ashamed that any man of quality or vnderstanding should

Eccles. 6. 5.

Eccles. 5. 2.

Seneca. epist.

Perf. In-
trorsum ob-
murmurat
ô si ebuller
patruj pre-
clarum su-
nus, & ô si,
&c.

should ouerheare them. It would make a prophane man laugh, but a Religious man weepe, to listen and marke how sometimes they court Almighty God with idle complements; sometimes they cast vp Prayers with strong lines to heauen, as it were (by force) to pul down a blessing from thence; sometimes they expostulate with *God* in a sawcie, and sometimes pose him in a ridiculous manner. Sometime they discourse profoundly in their prayer, as if they meant in good earnest to teach Almighty *God* what he ought to doe. Sometimes they are too tedious cloying his eares with bablings and vaine repetitions; and sometimes againe they are too brieft, curtailing their Orisons, and breaking off in the midst. One while they fly too high, and meddle with counsells of State; and another while they fall too low, and tell *God* a homely Household tale. If they heare a
strange

strange Phrase, or an affected strain of puff-past eloquence, this they cull out carefully, and insert into their garlands, *Peter Moulin* iustly taxeth a Friar for stiling *Christ* the *Dolphin* of heaven; and I thinke he as well deserueth blame who prayeth to *God* that hee may *march to heaven in perfect equipage*, or come vnto *God*, not with the soales of his feet, but the feet of his soule: who layeth open before *God* his manifold defections, infections, imperfections; his finnes of an higher straine, and deeper staine; and commendeth to his gracious goodnesse all the *Ministers* of the Church by what titles soener they are signified or dignified.

Giue me leaue to tel these men in their owne language that this is *playing*, not *Praying*; and that in sending vp such prayers they burne not *Incense* to *God*, but *incense* him rather: Or if they will not heare me, let the graue high-
Priest

*Sancte ma-
gis quam
scire.*

*Mucies illis
pro sanitate
est, & iu-
dicii loco
infirmetas
cedit.
Quin. instit.
orator.*

Priest among the antient *Romans* Schoole them as he did a *Vestall* whom he obserued to be too curious, and neate about her work, which was tending the holy fire. *Vergin* do your work holily rather then ouer neatly; reuerently, rather then trimly. There are a sort of men in direct opposition to these, who affect a kinde of *Rhetoricke* which weedeth out all flowers of *Rhetorick*. They can away with no Prayer, or meditation which saour, of the lampe, though the oyle bee sacred. Nothing pleaseth them in this kinde, but that which is spunne with an ouer course thread. Coursnes to them is strength; dulnes grauity; drinesse iudgement; leanenesse health: and pack-staffe plainnes the euidence (as they terme it) of the Spirit, and simplicity of the Gospell. Well may they claime kindred with the old *Egyptians*, who (as *Herodotus*, and *Strabo* report) temper mortar with

with their hands, and knead their
dow with their feete. Right so
these men in all other things like
well of art and wit, where the
matter is vile, and base; but in the
deliury of heauenly concepi-
ons, vtterly abandon them. But
they should haue considered
better, that sharpnesse of wit, and
true eloquence are gifts of *God*,
and therefore best of all to bee
employed in holy things, as gold
and siluer are best bestowed in
adorning *Gods* house, so it bee
without superstition. Was not
fine linnen, and *blew silke*, and
Scarlet of as good vse in the
Arke as *Camels haire*? Is not the
Queene brought into the spiri-
tuall *Salomons* chamber, in a *Ve-*
sture of gold wrought about with
diners colours? Was not the holy
oyle, and precious oyntment
made by *Gods* Commandement
according to the art of the Apo-
thecary? are there not in the Pro-
phet *Esay*, the *Psalmes* of *Dauid*,
and

Exod. 30. 25

and the Epistles of *S. Paul* in the originall language, & other parts of Scripture more exquisite peeces of Art, and streines of eloquence, then are to bee found in any other writings whatsoeuer? If they are *accursed who doe the worke of the Lord negligently*, certainly the more diligence we vse, the more blessed our holy labours shall be. For my part, I like a resolution in this kinde answerable to *David* in another; Neuer to offer that to God that consisteth nothing. There remaine yet in some places some of the base sect of the *Pattaloronchita*, who place Religion in nosing their words, and speaking to God in a harsh, and vncouth sound, and pronuntiation. They will not cry, but howle, and below to him. But these are so few in number, & their error is so contemptible, that I hold it scarce fit the naming, and no way worthy the refuting. I would there were no more

Παταλὸρον-
χίται.

Mat. 23. 14

more left of the sect of the *Pharisees*, who vnder colour of long Prayers denoure widowes houses; who perfume their counselling, and corrupt dealing with the *balme of Gilead*; who make Religion, and Deuotion a stalking horse to their ambition, and avaritious purposes, and ends.

“ O mercifull *God* how is thy
 “ patience abused? How is thy
 “ Maiesty sleighted? How is thy
 “ worship prophaned? O what
 “ sinfull wretches are we, who
 “ neede a large pardon, not only
 “ for our profane, and carnall,
 “ but euen for our holy and spi-
 “ rituall exercises? *Lord be mer-*
 “ *cifull!* shall I say to our sins?
 “ Nay euen to our best workes
 “ which are not free from imper-
 “ fections, Euen when wee pray
 “ against sin, we sin in Praying,
 “ both in respect of the forme,
 “ and manner, and end of prayer.

Which that we way not doe;
 or not so frequently; or not so

C grievously,

grievously, let vs prepare our
selues before hand, with the Ad-
monition, Hymne, and Prayer
ensuing.

The

THE ANALYSIS.

Thou who
desirest to
make a di-
vine Prai-
er, must by
premedita-
tion frame
in thy
minde,

- 1 The forme which must be
 - 1 Conceined in few words.
 - 2 Conformable to the pat-
terne, The Lords prayer.
- 2 The matter which consists of
three parts :
 - 1 Humble confession, see A.
 - 2 Confident innocation, or
petition, see B.
 - 3 Heartie Thanksgiving,
see C.

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selues before hand, with the Ad-
monition, Hymne, and Prayer
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2 Conformable to the pat-
terne, The Lords prafer.

2 The matter which consists of
three parts:

1 Humble confession, see A.

2 Confident innocation, or
petition, see B.

3 Heartie Thanksgining,
see C.

C 2

1 D

A

1 In humble Confession set before thee,

- | | | | |
|---|-----------|---|-----------------------------|
| { | 1 GOD his | 1 | Terrible Name. |
| | | 2 | Glorious maiestie. |
| | | 3 | All seeing eye. |
| | | 4 | Infinite puritie. |
| | | 5 | Strict iustice. |
| | | 6 | Fierce wrath against sinne. |

- | | | | |
|---|-----------|---|-----------------------|
| { | 2 Man his | 1 | Vilence. |
| | | 2 | Wretchednesse. |
| | | 3 | Sinfulnesse. |
| | | 4 | Wants and unabilitie. |

B

2 In the second part which is confident inuocation petition or supplication, fixe thy thoughts on

- | | | | |
|---|--------------|---|---------------------------|
| { | 1 God his | 1 | Love to Man. |
| | | 2 | Mercy and long suffering. |
| | | 3 | Gracious promises. |
| | | 4 | Omnipotent goodnesse. |
| { | 2 Christ his | | Perfect obedience. |
| | | | Plenarie satisfaction. |
| | | | Perpetuall intercession. |

C

3 In the third, which is hearty Thankesgiuing, recount God his benefits:

- | | | | | | | |
|---|---------------|---|-------------|---|---|------------------------|
| { | Spiritual | 1 | Election. | { | 5 | Iustification. |
| | | 2 | Creation. | | 6 | Sanctification. |
| | | 3 | Redemption. | | 7 | Hope of glorification. |
| | | 4 | Vocation. | | | |
| { | Temporall as, | 1 | Healib. | { | 5 | Good Name. |
| | | 2 | Strength. | | 6 | Friends. |
| | | 3 | Wealth. | | 7 | Safetie. |
| | | 4 | Libertie. | | | |

THE

THE TEXTS.

GOD is in heauen, and thou vpon earth; therefore let thy words be few, Eccles. 5.2.

When we pray, vse not vaine repetitions as the heathen doe: for they thinke that they shall be heard for their *much speaking*, Mat. 6.7.

After *this* manner Pray yee, Verſe 9.

Hee that couereth his finnes shall not prosper, but who so *confesseth*, and forsaketh them shall haue mercy, Pro. 28.13.

I ſaid I will *confesse* my transgressions to the Lord, and thou forgauest the iniquity of my sin, Psal. 32.5.

Feare his glorious, and *dreadfull Name* The Lord thy God, Deut. 28.58.

Let them praise thy great, and *terrible Name*, for it is holy, Psal. 99.3. C 3 Holy,

Prayer
must be
SHORT.

Conforma-
ble to the
patterne,
consisting of
three parts.
Humble cō-
fession.
Wherein
must be cō-
sidered.
God his ter-
rible Name.

Holy, and reuerent is his Name, *Psal. 3.9.*

I am a great King, saith the Lord of Hosts, and my Name is dreadfull among the heathen, *Mal. 1.14.*

*Glorious
Maiesty.*

O Lord my God thou art become exceeding glorious; thou art clothed with Maiesty, and honour, *Psal. 104.1.*

Thou deckest thy selfe with light as with a garment, and spreadest the heauens like a curtaine, *Verse 2.*

The glorious Maiesty of the Lord shall endure for euer, *Verse 31.*

Then a clowde couered the Tent of the Congregation, and the glory of the Lord filled the Tabernacle, *Exod. 40.34.*

The Chariots of God are twenty thousand, euen thousands of Angels, &c. *Psal. 68.17.*

Who is the King of glory? Euen the Lord of Hosts, hee is the King of glory, *Psal. 24.10.*

The

The LORD, euen the most Mighty God hath spoken, and called the world from the rising of the Sunne to the going down of the same. Psal. 50. 1.

Blessed be his *glorious Name* for euer, and let all the earth be *filled with his Maiesty*, Amen, A- Psal. 72. 18.

Who onely hath immortality dwelling *in the light* which *no man can approach vnto*. 1. Tim. 6. 18.

And *Moses* was not able to enter into the rent of the Congregation, because the Clowde aboade therein, and the *glory of the Lord filled the Tabernacle*. Exod. 40. 35.

I will reprocue thee, and set thy finnes in order before thine eyes. Psal. 50. 21.

O Lord thou hast *searched me*, and knowne me, Psal. 139. 1.

Thou *knowest* my downe-sitting, and mine vp-rising; thou *understandest my thoughts* long before, v. 2.

C 4 The

His al-seeing eye.

The wayes of man are before the eyes of the Lord, and he pondereth all his doings, *Pro. 5. 21.*

The eyes of the Lord are in euery place, beholding the euill, and the good. *Pro. 15. 3.*

If thou sayest, Behold we knew it not, doth not hee that pondereth the heart consider it, and he that keepeth thy soule, doth not he know it? *Pro. 24. 12.*

Mine eyes are vpon all their waies, they are not hid from my face; neither is their iniquity hid from mine eyes, *Ier. 16. 17.*

If our hearts condemne vs, God is greater then our hearts, and knoweth all things, *1 Iohn 3. 20.*

Infinite purity and holinesse.

Behold euen to the Moone, and it shineth not; yea the Stars are not pure in his sight; how much lesse man that is a worine? *Iob 23. 9.*

Thou art not a God that hast pleasure in wickednesse; neither shall euil dwell with thee, *Pf. 5. 4.*

Thou

Thou *lovest* righteousness,
and *hatest* iniquity, therefore God
euen thy God, &c. *Psal.* 45. 7.

And one cryed to another,
and said, *Holy, holy, holy,* is the
Lord of Hosts, *Isa.* 6. 3.

Then the Moone shall be con-
founded, and the Sun ashamed
when the Lord of Hosts shall
raigne in Mount *Sion*, *Isa.* 24. 23.

And they (the foure beasts full
of eyes) rested not day and night,
saying, *Holy, holy, holy,* Lord
God Almighty, *Reuel.* 4. 8.

*Strict Jus-
tice,*

Doth not hee that pondereth
the heart consider? and hee that
keepeth thy soule, doth hee not
know it? and shall not he render
to euery man according to his
workes? *Pro.* 24. 12.

Reioyce O young man in thy
youth, and let thy heart cheere
thee in the dayes of thy youth,
&c. but know thou that for all
these things God will bring thee
to iudgement, *Eccles.* 11. 9.

Woe vnto the wicked, it shall

be ill with him for the reward of his hands shall be giuen him. Isa. 3.

II.

Thine eyes are open vpon all the wayes of the sonnes of men, to giue euery one according to his wayes, and according to the fruit of his doings, Ier. 32.19.

I say vnto you, that of euerie idle word that men shall speake, they shall giue an accompt in the day of Iudgement, Mat. 12.36.

Then thinkest thou this, ô man that iudgeth them which do such things, and dost the same, that thou shalt escape the Iudgement of God, Rom. 2.3.

Thou treasurest vp vnto thy selfe wrath against the Day of wrath, and reuelation of the righteous iudgement of God. Rom. 2.5

Who will render to euerie one according to his deeds, Verse 6.

If yee call on the Father, who without respect of persons iudgeth according to euery mans worke, passe the time of your soiourning here

here in feare, 1. Pet. 1. 17.

The time is come that *iudgement* must *begin* at the *House of God*; and if it first *beginne* at vs, what shall be the end of them that obey not the Gospell of God?

And if the *righteous* scarcely be *saved*, where shall the vngodly and sinners appeare? Ver. 18.

God *spared* not the *Angels* that sinned, but cast them downe into hell & deliuered them to chains of darknesse, to be reserued vnto Iudgement, &c. 2. Pet. 2. 4.

Serue the Lord with *feare*, and reioice with *trembling*, Psal. 2. 11.

Kisse the Sonne least he be *angry*, &c. ver. 12.

Thou, euen thou art to be *feared*, and who may stand in thy sight when thou art *angry*? Psal. 76. 7.

Then the earth shooke and trembled, the foundations also of the Hills moued, and were shaken because hee was *wrath*, Psal. 18. 7.

Fierce
wrath a-
gainst sin,
& sinners.

The

The Lyon hath roared, who will not *feare*? *Amos* 3.8.

It is a *fearefull* thing to fall into the hands of the liuing God, *Heb.* 10. 31.

I saw a great white Throne, and him that sate on it, *from whose face the Earth and Heauen fled away*, and there was found no place for them, *Reuel.* 20. 11.

And they said to the Mountaines and Rocks fall on vs, and hide vs from the face of him that sitteth on the Throne, and from the *wrath of the Lambe*, *Reuel.* 6. 16.

*Man his
vilenesse.*

Dust thou art, *Gen.* 3. 19.

Behold I haue taken vpon me to speake vnto the Lord who am but *dust and ashes*, *Gen.* 18. 27.

What is *man* that thou art mindfull of him, and the *Sonne of man* that thou visitest him? *Psal.* 8. 4.

Man is a *worme*, and the Son of man is a *worme*.

Surely euery man liuing is altogether

together vanity, *Psalme 39. 11.*

All nations before him are as nothing, and they are counted to him *lesse then nothing*, and *vani-ty*, *Isay 40. 17.*

He knoweth our frame; hee remembreth that wee are but *dust*, *Psal. 103. 14.*

Man that is borne of a woman hath but few daies, and is full of *misery*, *Iob 14. 1.*

*Wretched-
nesse.*

Is not mans life a *warfare* vp-
on earth? Are not his daies also
as the daies of an *hireling*? *Iob.*
7. 1.

O *wretched* man that I am,
who shall deliuer mee from the
body of this death? *Rom. 7. 24.*

Euery imagination of the
thoughts of mans heart are only
euill continually, *Gen. 6. 5.*

Sinfulnesse.

There is no man that *sinneth*
not, *1 King. 8. 46.*

Who can bring a cleane thing
out of an *uncleane*? *Iob 14. 4.*

They are altogether become
filthy; there is *none* that doth good,
no

no not one, *Psal.* 14.3.

Behold I was shapen in *iniquity*, and in *sin* did my mother conceiue me? *Psal.* 51.5.

Who knoweth how oft hee offendeth? Cleanse thou me from my *secret sins*, *Psal.* 19.12.

If thou Lord shalt marke what is done *amisse* who may stand? *Psal.* 130.3.

Enter not into iudgement with thy seruant, for in thy sight shall *no man liuing be iustified*, *Psal.* 143.2.

We are al as an *uncleane thing*, and all our righteousness is as *filthy ragges*, *Isa.* 64.6.

Who can say, I haue made my heart *cleane*, I *am pure* from my sin? *Pro.* 20.9.

For the Scripture hath concluded *all vnder sin*, *Gal.* 3.22.

In *many things* we offend all, *Iames* 3.2.

If wee say that we haue no *sin* we deceiue our selues, and there is no truth in vs, 1 *Ioh.* 1.8.

Without

Without me ye can do *nothing*,
Ioh. 15. 5.

*Wants and
unabilitie.*

Not that wee are *sufficient* of
our selues to *think any thing* as
of our selues, but our *sufficiency*
is of God, *2 Cor. 3. 5.*

The Lord is nigh vnto all them
that call vpon him; yea all such
as call vpon him *faithfully*, *Psal.*
145. 18.

*Consistent
inuocation:
wherein
to be confi-
dered.*

All things whatsoever ye shall
aske in prayer *beleening*, ye shall
receiue, *Mat. 21. 22.*

Let him aske in faith, nothing
wauering, *Iames 1. 6.*

Thou hast *beene pretious* in
my sight, and I haue *loued* thee,
Isa. 43. 4.

*God his
Loue.*

God so *loued* the world that
he gaue his onely begotten Son,
that whosoever beleeueth in him
should not perish, but haue euer-
lasting life, *Iohn 3. 16.*

As the Father hath *loued* me,
so I haue *loued* you, *Iohn 15. 9.*

After that the kindnesse, and
loue of God our Sauour towards
man

*Mercy and
long-suffer-
ing.*

man appeared, &c. *Tit. 3. 4.*

To him that *loved* vs, and washed vs from our *sins* in his owne blood, *Reuel. 1. 5.*

The Lord, the Lord God *merciful*, and *gracious*, *long-suffering*, abundant in goodnesse and truth, *Exod. 34. 6.*

The Lord your God is *gracious*, and *mercifull*, and will not turne away his face from you, if you returne to him, *2 Chro. 30. 9.*

For thy *great mercies* sake thou diddest not vtterly consume them, nor forsake them, for thou art a *gracious and mercifull God*, *Nehemiah 9. 31.*

The Lord is *mercifull*, and *gracious*, *slow to anger*, and *plentifull in mercy*, *Psal. 103. 8. ver. 11. 13. 17.*

Who is a God like vnto thee, that *pardoneth iniquity*, and *passeth by* the transgressions of the remnant of his heritage; hee *retaineth not his anger* for euer, because he *delighteth in mercy*, *Micah 7. 18.* He

He will turne againe, he will haue *compassion* vpon vs: he will subdue our iniquities, and thou wilt *cast all their finnes into the depths of the sea, verse 19.*

Despiseft thou the *riches* of his goodnesse, and *forbearance*, and *long-suffering*, not knowing that the goodnesse of God leadeth to repentance? *Rom. 2.4.*

God is not slacke as some men count slacknesse; but is *long-suffering* to vs ward, not willing that any should perish, but that all *should come to repentance, 2 Pet. 3.9.*

The seed of the woman shall bruise thy head, *Gen. 3.15.*

*Gratious
promises.*

He forgiueth *all thine iniquities*, and *healeth all thy diseases*, *Psal 103.3.*

He will not alway chide, nor keepeth hee his *anger* for cuer, *verse 9.*

His *anger* endureth but for a *moment*, in his *fauour* is life; weeping may endure for a night, but

ioy commeth in the morning,
Psal. 30. 5.

They that sow in teares shall
reape in ioi, *Psal. 126. 5.*

Though your sins be as scarlet,
they shall be as *white as snow*;
though they be red like crimson,
they shall be as *wooll*, *Isa. 1. 18.*

In a little wrath I hid my face
from thee for a moment, but
with *eueralsting kindnesse* will I
haue mercy on thee, saith the Lord
thy Redeemer, *Isay 54. 8.*

If the wicked will turne from
all his finnes which he hath com-
mitted, and keep all my statutes,
and doe all that which is lawfull
and right, *he shall surely liue, he
shall not die*, *Ezek. 18. 21.*

Haue I any *pleasure* at all that
the *wicked should dre*, saith the
Lord God, and not that hee
should returne from his waies
and *liue*? *ver. 23.*

As I liue, saith the Lord God,
I haue no pleasure in the death
of the wicked, but that the wic-
ked

ked turne from his way and *line*,
Ezek. 33. 11.

I will *betroth thee* vnto me for
 euer, yea I will *betroth thee* vnto
 me in righteousnesse, & in iudge-
 ment, and in *loving kindnes*, and
 in *mercy*, *Hosea 2. 19.*

A bruised reede shall he *not*
breake, and smoking flaxe shall
 he *not quench*, *Mat. 12. 20.*

Come vnto me *all yee* that la-
 bour, and are heauie laden, and I
 will giue you *rest*, *Mat. 11. 28.*

There is no condemnation to
 them which are in Christ Iesus,
Rom. 8. 1.

To him that *is able* to doe ex-
 ceeding abundantly, *aboue al that*
we aske or thinke, be glory, &c.
Ephes. 3. 20.

Omnipotent
 goodnesse.

I am God *all-sufficient*, walke
 before me, and bee thou perfect,
Genes. 17. 1.

Abraham being fully perswa-
 ded that what God had promi-
 sed he *was able* to performe, *Rom.*
4. 21.

God

God is *able* to make all grace abound towards you, that you alwaies hauing sufficiencie in all things, may abound to euery good worke, 2 Cor. 9. 8.

The same Lord ouer all is rich vnto all that call vpon him, Rom. 10. 12.

Christ his
perfect obe-
dience.

Thus it becommeth vs to fulfill all righteousness, Mat. 3. 15.

Which of you conuinceth mee of sin? Iohn 18. 46.

As by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. 5. 19.

He hath made him to be sinne for vs who knew no sinne, that we might be made the righteousness of God in him, 2 Cor. 5. 21.

He was in all points tempted like as we are, yet without sinne, Heb. 4. 15.

Such an high Priest became vs who is holy, harmelesse, undefiled, seperate from sinners, Heb. 7. 26.

He did no sin, neither was guile found

found in his mouth, *1 Pet. 2. 22.*

With the Lord is mercy, and
plenteous redemption, Psal. 130. 7

*Full satisf-
faction.*

The chastisement of our peace
was upon him, *Isa 53. 5.*

The Son of man came to giue
his life a *ransome* for many, *Mat.*
20. 28.

I lay downe my life for my
sheepe, *Ioh. 10. 15.*

Feed the Church of GOD
which he hath purchased with his
owne blood, *Acts 20 28.*

He was deliuered for our offen-
ces, and was raised againe for our
instification, Rom. 4. 21.

Being *instified by his blood* we
shall bee saued from wrath
through him, *Rom. 5. 9.*

Who gaue himselfe a *ransome*
for all to be testified in due time,
1 Tim. 2. 6.

How much more shall the
blood of Christ, who through the
eternall spirit offered himselfe
without spot to God, *purge* our
conscience from dead workes,
Heb. 9. 14.

His

His owne selfe *bare our sins* in his owne body on the tree, that we being dead to sin should liue vnto righteousness, by whose stripes yee were healed, *1 Pet. 2.*

24.

The *bloud* of Iesus Christ *cleanseth vs from all sin*, *1 Ioh. 1. 7.*

Thou wast slaine, and hast redeemed vs to God by thy blood, *Reuel. 5. 9.*

Perpetuall
intercession

Thou art a Priest *for euer* after the order of Melchizedek, *Psal. 110. 4.*

It is Christ that died; yea rather that is risen againe, who is euen at the right hand of God, who also *maketh intercession* for vs, *Rom. 8. 34.*

There is one GOD, and one *Mediator* betweene GOD and man, the man Christ Iesus, *1 Tim. 2. 5.*

He is able to saue them to the vttermost that come vnto God by him, seeing hee euer liueth to *make intercession* for them, *Heb. 7. 21.* Christ

Christ is entred into heauen it selfe, now to *appeare* in the presence of God for vs, *Hebrewes* 9.24.

If any man sinne, we haue an *Advocate* with the Father, Iesus Christ the righteous, *1 Ioh.* 2.1.

And he is the propitiation for our sins, ver. 2.

Give thanks ô Israel to the Lord from the ground of the heart, *Psal.* 68.26.

*Hartie
thanksgi-
uing.*

It is a good thing to give thanks to the Lord. *Psal.* 92.1.

O give thanks to the Lord, and call vpon his Name, *Psal.* 105.1.

I will give thanks to the Lord with my whole heart secretly among the faithfull, and in the congregation, *Psal.* 111.1.

He fell downe on his face at his feete, giuing him thanks, *Luke* 17.16.

There are not found that returned to give glory to God, saue this stranger, verse 18.

Giuing thanks alwaies for all things

things vnto God and the Father,
Ephes. 5. 20.

Whatsoever ye do in word or deed, doe all in the name of the Lord Iesus, *giuing thanks* to God & the Father, by him, *Colos. 3. 17.*

We *giue thanks* to God alwaies. *1 Thes. 1. 2.*

In euery thing *giue thanks*, for this is the will of God in Christ Iesus concerning you, *1 Thes. 5. 18.*

God his benefits spirituall.

What shall I render to the Lord for all his benefits? Psal. 116. 12. & Psal. 68. 19.

In Election.

But yee are a *chosen* generation, a royall Priest-hood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkenesse into his marvellous light, *1 Pet. 2. 9.*

They that are with him are called, and *chosen*, and faithfull, *Reuel. 17. 14.*

Ye haue not *chosen* me, but I haue *chosen* you, *Ioh. 15. 16.*

Who

Who shall lay any thing to the charge of Gods *elect*? *Rom. 8. 33.*

According as he hath *chosen* vs in him, before the foundation of the world, *Ephes. 1. 4.*

God hath from the beginning *chosen* you to saluation through sanctification of the Spirit, &c. *2 Thes. 2. 13.*

God *created* man in his owne *Creation.* image, *Gen. 1. 27.*

Haue dominion ouer the fish of the sea, and the fowles of the aire, and ouer euery liuing thing that moueth vpon the earth, *Gen. 1. 28.*

Thy hands haue *made* me; and *fashioned* me, *Psal. 119. 72.*

Thou hast *fashioned* me behind and before, and layed thine hand vpon me, *Psal. 139. 4.*

Thine eyes did see my substance yet being vnperfect, and in thy book were all my *members written*, which in continuance were *fashioned*, when as yet there was none of them, *Psal. 139. 16.*

D

Thou

Redempti-
on.

Thou art worthy, O Lord, to receiue glory, and honour, and power, for thou hast *created all things*, and for thy pleasure they are and were *created*, *Ren. 4. 11.*

Thou hast *redeemed* me ô Lord, God of truth, *Psal. 31. 5.*

Blessed be the Lord, for hee hath visited and *redeemed* his people, *Luk. 1. 68.*

Being iustified freely by his grace through the *redemption* that is in Iesus Christ, *Rom. 3. 24.*

Christ Iesus of God is made vnto vs wisdom, and righteousness, sanctification, and *redemption*, *1 Cor. 1. 30.*

Christ hath *redeemed* vs from the curse of the Law, being made a curse for vs, *Gal. 3. 13.*

In whom we haue *redemption* through his *bloud* the forgiveness of sinnes, according to the riches of his grace, *Ephes. 1. 6. Colos. 1. 14.*

By his owne *bloud* he entered in once into the holy place ha-
uing

uing obtained eternall *redemption* for vs, *Heb. 9. 12.*

Ye know that ye were not *redeemed* with corruptible things, as siluer and gold from your vaine conuersation receiued by tradition from your fathers, *1 Pet. 1. 18.*

But rather the *precious bloud* of Christ as of a Lambe without a blemish, and without spot, *v. 19.*

Thou wast slaine, and hast *redeemed* vs to God by thy *bloud* out of euery kindred, and tongue, and people, and nation, *Rev. 5. 9.*

I will *call* them my people which were not my people, and her beloued which was not beloued, *Hos. 2. 23.*

I am not come to *call* the righteous but sinners to repentance, *Mat. 9. 13.*

Among whom also are yee the *called* of Iesus Christ, *Rom. 1. 6.*

Whom hee did predestinate, them he also called, *Rom. 8. 30.*

Vocation.

The gifts and *calling* of God are without repentance, *Rom* 11. 29.

Walke worthy the *vocation* wherewith ye are *called*, *Eph.* 4. 1.

I presse toward the marke for the price of the *high calling* of God in Christ Iesus, *Phil.* 3. 4.

God hath not *called* vs to vncleannesse, but to holines, *1 Thes.* 4. 7.

Faithfull is he that *calleth* you, who also will do it, *1 Thes.* 5. 24.

Iustification.

Zion shall bee *redeemed* with iudgement, and *her* Courts with *righteousnesse*, *Isa.* 1. 27.

By his knowledge shall my righteous seruant *iustifie* many, for he shall *beare their iniquities*, *Isa.* 53. 11.

Blessed is he whose transgression *is forgiven* and sinne is *covered*, *Psal.* 32. 1.

Blessed is the man to whom the Lord *imputeth not iniquity*, *ver.* 2.

It is one God which shall *iustifie*

fie the circumcision by faith, and vncircumcision through faith, *Rom. 2. 30.*

To him that worketh not, but beleueth on him that *iustifieth* the *ungodly*, his faith is counted for righteousness, *Rom. 4. 5.*

Whom he hath called, them he also *iustifieth*, *Rom. 8. 30.*

Being *iustified by faith* we haue peace with God through our Lord Iesus Christ, *Rom. 5. 1.*

Much more being now *iustified by his blood* wee shall bee saued from wrath through him, *ver. 9.*

Being *iustified by his grace*, we shall bee made heires according to the hope of eternall life, *Tit. 3. 7.*

Purge me with Hysope and I shall be *cleane*, *wash me* & I shall be *whiter then snow*, *Psal. 51. 7.*

I will *purge away thy drosse*, and *take away all thy Tinne*, *Isa. 1. 25.*

For their sakes I sanctifie my selfe, that they also may be *san-*
D 3
ctified,

*Sanctifica-
tion.*

etified, Iohn 17. 19.

Being *sanctified* by the holy Ghost, *Rom. 15. 16.*

Such were some of you, but ye are washed, but ye *are sanctified*, *1 Cor. 6. 11.*

That hee might *sanctifie* and *cleanse* it with the *washing* of water by the word, *Ephes. 5. 26.*

For by one offering hee hath perfected them for euer that are *sanctified*, *Heb. 10. 14.*

To them that are *sanctified* by God the Father, &c. *Iude 1. 1.*

Hope of glorification.

I *know* that my Redeemer li-
ueth, &c. *Iob 19. 25.*

Though after my skin wormes destroy this body, yet in my flesh shall I see God, *ver. 26.*

Thou shalt guide me with thy counsell, and afterwards *receiue me to glory*, *Psal. 73. 24.*

Father, I will that they also whom thou hast giuen mee bee with *me where I am*, that they may behold my *glory* which thou hast giuen me, *Iob. 17. 24.*

Come

Come yee blessed of my Father, inherit the *kingdome* prepared for you from the foundation of the world, *Mat. 25. 34.*

Feare not little flocke, for it is your Fathers pleasure to *giue you the kingdome*, *Luk. 12. 32.*

If so be we suffer with him we shall also bee *glorified* together with him, *Rom. 8. 17.*

The sufferings of this present time are not worthy to be compared with the *glory* that shall be reueiled in vs, *ver. 18.*

Whom he iustifieth them also he *glorifieth*, *ver. 30.*

Who shall change our vile body that it may be *fashioned to his glorious body*, *Phil. 3. 21.*

I haue fought a good fight, I haue finished my course, I haue kept the faith, *2 Tim. 4. 7.*

Henceforth there is layed vp for me a *crowne* of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but vnto

D 4 them

them also that loue his appearing, *ver. 8.*

Temporall
as

Blesse the Lord, O my soule,
and forget not all his benefits,
Psal. 103. 2.

Health.

Which forgiueth all thy sinne,
and *healeth all thy diseases, ver. 3.*

O Lord thou hast brought vp
my soule from the graue; thou
hast kept *me alive*, that I should
not go downe to the pit, *Psal.*
30. 3.

Strength.

The Lord killeth and *maketh*
alive, &c. 1. Sam. 2. 6.

It is God that girdeth me with
strength, and maketh my way
perfect, *Psal. 13. 32.*

He *teacheth my hands to war*,
so that a bow of Steele is broken
by mine armes, *ver. 34.*

Which satisfieth thy mouth
with good things, and maketh
thee *young and lusty as an Eagle*,
Psal. 103. 5.

Come and let vs returne vnto
the Lord, for he hath torne and
he will *heale vs*: he hath smitten
and

and he will *binde vs up*, *Hos. 6. 1.*

I am not worthy of the *least of all the mercies*, and of al the truth which thou hast shewed vnto thy seruant: for with my staffe I passed ouer this Iordan, and now I am *become two bands*, *Genesis 32. 10.*

Wealth.

Also the Lord *gaue Iob twise as much as he had before*, *Iob 42. 10.*

Charge the rich in this world that they bee not high-minded, nor trust in vncertaine riches, but in the liuing God, who *giueth vs richly all things to enioy*, *1 Ti. 6. 17*

Thou hast set mee at *liberty* when I was in thrall, *Psal. 4. 1.*

Liberty.

Cornelius a iust man, and of *good report*, *Act. 10. 22.*

Goodname.

And these all hauing obtained a *good report* through faith receiued not the promises, *Hebrewes 11. 39.*

Oyntment and perfume reioyce the heart; so doth the sweetnesse of a *mans friend* by hearty counsell, *Prou. 27. 9.*

Friends.

Safety.

Then came to *Iob* all his brethren, and all his sisters; and all they that had beene of his acquaintance, &c. *Iob* 42.11.

Thou Lord only makest mee dwell in safety, *Psal.* 4.8.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty, *Psal.* 91. 1.

Behold, he that keepeth Israel shall neither slumber nor sleepe, *Psal.* 121.4.

The Lord shall preserve thee from all euill: hee shall preserve thy soule.

A preparatory Hymne collected out of diuers Psalmes, wherein the deuout soule

	{	Acceſſe ^a .
deſireth		Audience ^b .
		Aſſiſtance ^c .
		Acceptance ^d .

^a Thou ſayeſt ſeeke ye my face, my heart ſaid vnto thee, thy face Lord will I ſeeke, *Pſal.* 27.8.

Hide

Hide not thy face farre from mee, nor put thy servant away in anger, ver. 9.

Cast me not away from thy presence, and take not thy holy Spirit from me, Psal. 51.11.

^b Heare, O Lord, when I cry unto thee; haue mercy also upon me and answer me, Psal. 27.7.

Ponder my words, O Lord, consider my meditation, Psalme 5. 1.

My heart is enditing a good matter; my tongue is the pen of a ready writer, Psal. 45.1.

^c O Lord open thou my lips, and my mouth shall shew forth thy praise, Psal. 51.15.

Let my prayer be set forth before thee as incense, and the lifting up of my hands as an euening sacrifice, Psal. 141.2.

Set a watch, O Lord before my mouth, and keepe the doore of my lips, ver. 3.

^d Let the words of my mouth, and the meditations of my heart
be

*be acceptable in thy sight, O Lord
my strength and my redeemer,
Psal. 19. 14.*

*A preparatory Prayer, wherein
all the conditions requisite in
Prayer are expressed and
prayed for.*

HEauenly Father, whose gift
it is that I can aske any
good gift at thy hands, without
whose grace I cannot desire thy
healthfull and saving grace: In-
fuse into my heart the *Spirit of*
supplication, that in an awfull re-
uerence of thy Maiesty, out of a
true sense and feeling of my
wants and infirmities, and a liue-
ly faith in thy promises; I may
with cheerefulnesse of mind, and
feruency of Deuotion, and con-
stant perseuerance *lift vp a pure*
heart, and cleane hands vnto thee
at all times: humbly intreating
thy soueraigne bounty for such
things onely as thou in thy eter-
nall

naill wisdome haft determined to giue; and calling vpon thee in such order and manner as thou haft prescribed mee to aske in that absolute patterne of all prayer set downe in the Gospell by my Lord and Sauour, IESVS CHRIST. In whose Name, Mediation, and Words I cry, *Abba, Our Father which art in Heauen, hallowed be thy Name, &c.*

The preparation to the hearing of the Word.

GOD in his infinite wisdome hath so disposed the means of our saluation, that the soueraigne Antidote against sin, and death is conueyed into the soule *through the same passage, whereby the deadly poyson first entered.* Death stole in at the eare by suggestion of the euill spirit, and now life in the hearing of the word passeth in at the same gate of

*Bern. serm.
2. de Penit.
ut eadem
via intra-
ret antido-
tus qua ve-
nenum in-
trauerat.*

Heb. 10. 5.

Psal. 40. 6.

of the soule, by the operation of the holy Spirit. Hast thou an eare (O Christian by thy profession) for the deuill, and none for God? An eare to receiue poyson dropped in, and not to receiue the oyle of grace, and most precious balsome of Gods Word instilled by preaching? If thou art a sheepe of Christ, and belondest to his fold, shew his eare-marke: *My sheepe heare my voice.* Where we read in the Psalme according to the Septuagint, and in the Epistle to the Hebrewes, *A body thou hast fitted or prepared me,* it is in the originall according to the Hebrew, word for word, *Mine eares hast thou opened;* to teach vs that God fits vs and prepares vs for his seruice, especially by boaring our eares with those goades and nailes that are fastened by the Masters of the assemblies, & are giuen from one Shepherd. Isocrates aduiseeth Demonicus to imploy all his leisure time in diligently

gently hearing the penned Orationes and speeches of eloquent Orators and graue Counsellors. For so (saith hee) thou shalt get that with much ease which cost another man much paines. That which a diuine Orator, and heauenly Preacher hath beene many weeks (perhaps moneths) in laying together, hee scattereth abroad in an houre. Obseruest thou not how the *Manna* which he gathereth graine by graine, or *seede* by *seede*, hee deliuereth out to thee in whole *Omers*, yea, and *Ephaes* too? Yea, but thou art well stored with this heauenly prouision, and *foode of Angels*, thy Library is like a rich Granary, and why maist thou not then as well or better spend thy time, in perusing such writings then repaying to the Church perhaps a good way from thy house, to heare a man of meaner gifts then those were or are, whose works thou hast in the last and best editions

ditions by thee I perceiue by this obiection that thou hast heard much against hearing, heare now a little for it.

First, as a great Master of the Law was wont to say, that Courts of Iustice must not *Clasb* one against another: so it is most certaine that duties of piety ought not to Clash, iustle, or any way crosse one the other. Priuate reading and publike hearing must both haue their places, seasons, and turnes. If thou art so streitned in time, or ouerlaid with busines that thou canst not allow a fit time for both, let the priuate, voluntary alwaies giue place to the publike, necessary duty. The Commandements of God, and the Church wherein thou liuest ought to ouersway thy priuate opinion, fancy, or inclination; or perhaps diabolicall tentation. If thy Pastor bee so strictly charged to preach vnto thee, certainly thou art necessarily

rily bound to heare him. For these duties are linked together. Hath priuate reading the like promises to publike hearing the Word? Or is it of like force and efficacy? Where thou canst name one that hath beene won to the Christian faith and true godlines by priuate reading we can produce many *thousands* that haue bin added to the Church by publike Sermons: yea sometimes at one Sermon. The holy Ghost in the day of Pentecost came with the *sound*. Where the *sound* is of the Word preached there goeth the Spirit ordinarily. Yet I deny not but that men in priuate reading the Scriptures & other holy bookes may and do feele some soft and sweet blasts of the holy spirit; but in the publike Ministry of the Word, the Spirit commeth downe *like a mighty rushing winde filling the whole roome*, wee receiue then grace in a fuller measure. Sermons preached

Acts 2. 41.

ched are compared to raine and deaw, but printed to snow; which though it lye longer on the ground, yet it is much colder, and doth not in like sort pierce, moysten, and fasten the ground as the other. Moreover those things that haue passed the presse lye by vs; we may at any time haue, and vse them: but the notes of a Sermon preached are like the *Manna* that fell on the Sabbath eue, which (if it was not presently gathered) was vtterly lost. There is much difference betweene those generall Receipts you finde in Physicke bookes, and a speciall potion or Eleſtuary made by a trusty Apothecary, according to the direction of a learned Physitian, and particularly applyed to thy peculiar disease. Euery man hath not the skill of the Apothecary to make the confection, and fewer haue the iudgement of an experienced physitian to direct where
and

and how it ought to bee giuen. And albeit thy Preacher bee a man of no very extraordinary gifts, yet in regard he is an *Ambassador sent from God* vnto thee if he faithfully (though perhaps not so eloquently) deliuer his message vnto thee thou oughtst to heare it; and honour him for his Masters sake. His feet cannot but seeme *beautiful* to thee if they be shod with the Preparation of the Gospell of Peace.

The diligent Bee gathereth Honey out of Thyme, one of the dryest Herbes that is; and certainly if thou be not a Drone thy selfe, thou mayest suck from the mouth of the barrenest and (as thou callest him) the dryest Preacher, Doctrine sweeter then the hony or the honey combe. Although I assent freely to *Lactantius* that the truth findeth easier entrance into the soule when shee commeth armed, not only with her owne strength but also with the best

*Plut. de
tranquil
anima.*

*Lactan. in-
stit. diuin.
lib. I. c. I.
Potentius
in animos
influit. &
visuâ in-
structa, &
luce orati-
onis ornata*

*Sen. Epist. I
ad Lucili-
um. Pungit
non pene-
trat.*

*Heb. 4. 12.
Piercing
to the de-
uiding, &c*

best aide, wit, or art can afford. Yet withall I affirme with Saint Paul that faith standeth not in the enticing words of mans wisdom, but in the demonstration of the Spirit, and the power of God. Art may moue affection; but nothing but Gods Word and the grace of the Spirit can remoue corruption. Humane wit and learning may tickle the eare, and (as Seneca speakes of Chrysipus his acute Sentences) pricke, but neuer pierce the heart: that is the singular prerogatiue of the Word of God. What are Rams-hornes in comparison of siluer Trumpets? Yet when God commands and appoints, the harsh sound of them shall demolish those strong holds of Satan, which the sweeter & shriller sound of siluer Trumpets shall not doe. Be thou obedient to him who is set ouer thee in the Lord, and must giue an account of thy soule. Desire not to haue thy cares tickled, but thy heart

heart pricked, and make then no doubt but that God will blesse his ordinance and thy obedience; and supply to thee by his Spirit what may bee deficient in the Preachers learning or language. But then thou must come prepared to the hearing of the Word by such directions as are set downe in the Word.

The

THE PREPARATORIE Admonition.

THE ANALYSIS.

The pre-
paration
to the
hearing
of the
Word
consist-
eth in

1 Consider-
ation, espe-
cially of
these par-
ticulars
viz. that

2 Prayer
for

1 The bearing of the word is a
necessary duty in-
ioyned by God the { Father.
 { Soane.
 { H. Ghost.

2 Wee must giue account to God
what, how, and whom wee
heare.

3 The word we heare is the word
of God, & not of a mortall man.

4 It is the ordinary meanes of
saluation.

5 If wee profit not by it, it will
be to our greater damnation.

1 The Preacher { Direct } him
that God would { Assist }

2 Our selues; that he will

1 Attention to heare.

2 Understanding to
conceiue.

3 Wisdome to apply.

giues { 4 Iudgement to discern.

5 Faith to beleue.

6 Memory to retaine.

7 Grace to practise the
sincere doctrine of
Gods holy Word.

THE

THE TEXTS.

Hearken, O Israel vnto the ordinances and statutes which I teach you, *Dent.*

*I We are
comman-
ded by the
Father.*

4. 1.

Heare my Law, o my people;
*incline your eares to the words
of my mouth, Psal. 78. 1.*

This is my welbeloued Sonne
in whom I am wel pleased, *heare
him, Mat. 3. 17.*

He that heareth of mee these
words, &c. *Mat. 7. 24.*

He that hath an eare to heare
let him *heare, Mat. 11. 15.*

Let him that hath an eare *heare*
what the Spirit saith to the
Churches, *Ren. 2. 7.*

Take *heede* what yee heare,
Mar. 4. 24.

Beware of false Prophets that
come vnto you in sheeps-clo-
thing, *Mat. 7. 15.*

They *searched* the Scriptures,
whether those things were so.

Acts 17. 11.

Proue

The Sonne.

*The holy
Ghost to
heare heed-
fully the
word of the
Preacher.*

Prove all things: hold that which is good, *1 Thes. 5. 21.*

Try the Spirits whether they be of God or not, *1 Ioh. 4. 1.*

Not as the
word of
man, but as
the word of
God.

They haue not reiected thee but they haue reiected me, *1 Sam. 8. 7.*

Hee that heareth you *heareth me*, and he that heareth me heareth him that sent me, *Luk. 10. 16.*

Blessed is he that heareth the *Word of God* and keepeth it, *Luk. 11. 28.*

Ye receiued the Word *not as the word of men*, but as it is indeed the *Word of God*, *1 Thes. 2. 3.*

The *Word of God* is liuely and mighty in operation, &c. *Heb. 4. 12.*

If any man speake, let him speak as the *Word of God*, *1. Pet. 4. 11.*

which will
proue the
meanes of
our saluati-
on.

I am not ashamed of the Gos-
pell of Christ; for it is the *power*
of *God vnto saluation* to euery
belee-

beleeuers, *Romanes 1.16.*

Man *lineth* not by bread only,
but by euery *Word* that procee-
deth from the mouth of *God*,
Luke 4.4.

Hee that heareth my words
and beleueth in mee *hath life*
eternall, and *shall not come into*
condemnation, but is passed from
death to life, *Ioh. 5. 24.*

To whom shall we goe? Thou
hast the words of *eternall life*,
Ioh. 6. 68.

He that refuseth me and recei-
ueth not my words hath one that
iudgeth him. The word which
I haue spoken it shall *iudge him*
at the last day, *Ioh. 12. 48.*

If I had not come, and spoken
vnto them they *had not had sin*,
Ioh. 15. 22.

We are the sweete smelling sa-
uour of Christ in them that are
saued and *them that perish*, *2 Cor.*
2. 15.

To the one we are the *saour*
of death vnto death : and to the
E other

Or damna-
tion.

other the saour of life vnto life,
verse 16.

*We must
pray for the
Preacher.*

Continue in *Prayer*, and watch
in the same with thanksgiuing,
Colos. 4. 2.

Praying for vs, that God may
open to vs the dore of utterance
to speake the mysteries of Christ,
verse 3.

That I may ytter it as it be-
commeth me to speake, *verse 4.*

*For our
selues that
we may
attend.*

A certaine woman named *Ly-
dia* heard vs, whose heart the
Lord opened that she attended
to the things that *Paul* spake,
Acts 16. 14.

Vnderstand

Giue me *vnderstanding* and I
will keepe thy Law, *Psal. 119. 34*

And this I pray that ye may a-
bound yet more and more in
knowledge and in all iudgement,
Phil. 1. 9.

Discerne.

That yee may *discerne* those
things that differ, *verse 10.*

The Lord giue thee a *right
iudgement* in all things, *2 Tim.
2. 7.*

God

God that commanded the light to shine out of darknesse, is he that hath *shined* in our hearts, to *give the light of the knowledge* of the glory of God, in the face of Iesus Christ, 2 Cor. 4. 6.

The Apostles said Lord increase our *Faith*, Luke 17. 5.

Beleeue.

For this cause I bow my knees to the Father of our Lord Iesus Christ, &c. Ephes. 3. 14.

That Christ may dwell in your hearts *by faith*, verse, 17.

And his Mother kept all these sayings in *her heart*, Luke 2. 51.

Remember.

I haue *hid* thy promises in my heart, that I might not sin against thee, Psal. 119. 11.

Whosoever heareth of mee these words and *doeth* the same I will liken him to a wise man that built his house vpon a rock, Mat. 7. 24.

Practise.

If ye know these things blessed are ye if ye *do them*, Iohn 13. 17.

Be ye *doers of the Word* & not hearers only deceiuing your own soules, Iam. 1. 22. E 2 The

The Preparatory Hymne,
wherein the

a High esteeme of the
Word.

b Continuall medita-
ting on it.

denout soule
expresseth
her

c Exceeding delight
in it.

Feruent
desire to
bee

d Instru-
cted in it.
e Ruled by
it.

a My soule *breaketh* for the lon-
ging it hath vnto thy iudge-
ments at all times, *Psal. 119. 20.*

The Law of thy mouth is bet-
ter to me then thousands of gold
and silver, *verse 72.*

The Law of the Lord is perfect
conuerting the soule: the testi-
mony of the Lord is sure making
wise the simple, *Psal. 119. 7.*

The Statutes of the Lord are
right

right and reioyce the heart: the commandment of the Lord is pure, enlightening the eyes, ver. 8

The feare of the Lord is *cleane* enduring for euer: the Iudgements of the Lord are *true* and *righteous* altogether, *verse 9.*

More to bee desired are they then *gold*, yea then *much fine gold: sweeter* also then *hony*, and the *hony combe*, *verse 10.*

Moreouer by them is thy seru-
uant *taught*: and in keeping of
them is great *remard*, *verse 11.*

^b I will *meditate* in thy pre-
cepts, and haue respect to thy
waies, *Psal. 119. 15.*

O how I loue thy Law, it is
my *meditation* all the day, *ver. 97*

Thy words haue I *hid* in mine
heart that I might not sin against
thee, *verse 11.*

^c I will *delight* my selfe in thy
statutes: I will not forget thy
word, *verse 16.*

Thy testimonies are my *dei-*
light & my counsellors, *verse 24.*

Thy testimonies haue I claimed
as mine *heritage* for euer; for
they are the very *ioy* of mine
heart, *verse 111.*

d Open *thou* mine eyes that I
may behold the wondrous things
of thy Law, *verse 18.*

Make mee to *vnderstand* the
way of thy precepts: so shall I
talke of thy wondrous workes,
verse 27.

e Order *my* steps in thy Word:
and let not any iniquity haue do-
minion ouer me, *verse 133.*

Make thy face to shine vpon
thy seruant: and teach mee thy
statutes, *verse 135.*

The Preparatory Prayer.

GRATIOUS GOD who hast
appointed the *opening of*
the Scriptures by prea-
ching to be the ordinary meanes
of saluation to all thy chosen;
blesse this thine ordinance to me,
and prepare me for it. Grant that
thy

thy Word being mixed with
faith in me may be vnto me a fa-
uour of life vnto life, and not a fa-
uour of death vnto death. Direct
and assist thy Minister that hee
may rightly diuide it. Open vnto
him the dore of utterance, that
what hee hath conceiued in thy
feare vpon thy holy Oracles, hee
may deliuer to thy glory. Fill him
with the holy Ghost that his lips
may be full of grace, and that hee
may speake instruction to mine
ignorance, correction to my er-
rors, comfort to mine afflictions,
and peace to my conscience.
Guide the sword of the spirit in
his hand that it may meete with,
and smite my speciall corrupti-
ons and bosome sins, knowne, or
vnknowne; and giue mee pati-
ence to endure the iust reproofe
of them by his Ministry, and loue
him for it, and amend by it. Open
my heart that I may attend to
those things that belong to my
peace. Endue me with wisdom,

and spirituall understanding that I may *discerne those things that differ, and try all things, and hold that which is good, and apply it to my self for the subduing of my fleshly members, and affections, and building me up in the most holy faith of thine Elect. Quicken mee with thy spirit that I may cheerefully, and willingly, and constantly listen to the voice of the heavenly charmer, that hee may kill the venome of sinne in my soule. Let the words of thy Preacher drop as raine, and distill as dew upon me, and into me to make my barren heart fruitfull in holy affections and desires; my minde in heavenly thoughts and conceptions; my tongue in wholesome words, and gracefull speeches; my hands in all manner of good workes, that I proue not an idle hearer but a doer, of the word, and constant practicer of all holy duties to the honour of thy holy and blessed Name, and the saluation*

tion of my soule in *the day of the*
Lord Iesus, To whom with thee
 and the holy Ghost, &c.

The Preparation to the receiving
of the holy Sacrament.

IT being reuealed to aged Si-
 meon that hee should see his
 Satiour in the flesh before he
 rendred vp his owne Spirit;
 when he came into *the Temple*
 of the Lord and there found the
 Lord of the Temple, hee was
 so ouer-joyed therewith that
 hee tooke the babe into his
 armes, embraced it, and began
 his Swan-like song, or *Nunc di-*
mittis, saying, Lord now lettest
 thou thy seruant depart in peace;
 for I haue seene the Prince of
 Peace. Mine eyes haue seene thy
 saluation, and I desire to see no
 more. Into thy hands O sweete
 babe whom I hold in mine arms I
 commend my fainting Spirit, Em-
 brace my soule with thine armes.

Per. Serm.
de purifica-
tione. Hodie
dominus
Templi in-
gressus est
Templum
Domini.

of mercy, as I *embrace* thy body with these *arms* of flesh. This singular prerogative of *Simeon*, (or rather a farre greater) the Lord vouchsafeth thee ô deuout soule, when he biddeth thee to his holy Table; euen to *take into thy hands* thy Sauour : *To see with thine eyes, and handle with thy hands,* yea and taste with thy mouth the *Word of life*. For by, and with the sacred elements, (though not in, or vnder them) thou partakest of the flesh and bloud of the Son of God spiritually, (for his *words are spirit and life*) yet truly, and in very deed, for he is *the living bread that came downe from heauen*; his flesh is *meate indeed*, and his blood is *drinke indeed*. As at sumptuous feasts where curious seruices are, thou seest the proportion and shape of the Deere or Fowle set out in gold and colours on the outside or lidde of those baked meates which are truly contained vnder it,

it, and to be eaten: So if we may draw a resemblance of so high and diuine a Mysterie from an earthly and humane repast, vnder the figures of Bread and Wine, as it were the printed lid or cover, thou feedest on the meate of Angels, the dainties of heauen the flesh of thy Sauour, who is there described in thy sight, and before thee crucified, *Gal. 3. 1.* That which is represented in the signe to the eye of the body, is presented in the thing signified to the eye of the soule and hand of thy faith; what is shadowed in the Sacrament is truly also exhibited by it. *Qui credit edit: If thou beleeuest that thou eatest, thou eatest that thou beleuest:* let no hereticall Harpyes plucke from thee thy heauenly dish or meate as *Celano* did *Aneas's*.

Beware of two sorts of Hereticks especially, which seeke to beguile thee in the *Sacrament*, or rather

I meane sacramentaries properly so called, not such as Papists brand falsely with that name.

rather of it } *Sacramentaries* }
viz. the } *Papists.* }

The one denyeth the signe, the other the thing signified. The one offereth thee a shadow without the body, the other the body without the shadow, and consequently neither of them giueth thee the true Sacramēt to whose nature and essence both are requisite. The Sacramentarie would robbe thee of the *Jewell*, the Papist of the *Casket*. Lay thou thine hands on both, hold both fast; as thou seest the verity and substance of the one, so beleue the verity and substance of the other. As thou takest the one, receiue the other: As thou handlest the one, apprehend the other: As thou feedest with thy mouth on the one, feede in thy heart on the other: And as truly as the one nourisheth thy body to a temporall, so the other shall preserve thy soule to eternall life. For it is the *tree of Life* which grows in
the

the middest of the Paradise of God, his Church on earth. The way to the mysticall tree in Paradise was guarded by an Angel waving a flaming sword: The way to this in like manner is fenced. There stands an Angell at the Table; Gods Minister brandishing the sword of the Spirit, and forbidding (vnder paine of death) any to eate of this fruit, that haue their teeth set on edge with the apples of Sodome and grapes of Gomorrah. Other fruits and meate are prepared for vs; but we must be prepared for this before we eate it. The bread of the earth cannot feed when thou eatest it, till it bee changed into thy body because thou art more excellent then it: but this bread which came downe from heauen is more excellent then thou art, and therefore thou must be changed into it before it nourish thee. All other meate is receiued as it is in it selfe, and no otherwise:

Caluin in-
stit. par. 2.
sacram.
1 Cor. II.
29.

wise: but this is diuers as it is re-
ceiued. Other meate affecteth
and altereth the taste, but heere
the taste altereth the meate. For
if it bee *worthily* receiued, it is
the body and blood of *Christ*;
if *vnworthily*, it is but bare
Bread and Wine. If it meete
with a spirituall taste, and appe-
tite, and stomack purged and
prepared, it proueth the foode
of life, nay of immortality: if
otherwise, it turneth into *dead-
ly* poyson: for *hee that eateth
and drinketh vnworthily, eateth
and drinketh damnation to him-
selfe not discerning the Lords bo-
dy*. A learned Physitian that ten-
dredh the health and life of thy
body will neuer minister strong
physick that will amend or end
thee before he prepareth thy bo-
dy accordingly. This *Sacrament*
is not onely fode, but also phy-
sick to cure thy soule; yea such
strong physick as will worke
effectually one way or other, to
thy

thy health and saluation, or to
thy death and damnation. Bee
carefull therefore before thou ta-
kest it to prepare thy selfe for it;
and for thy helpe peruse the Ad-
monition, Hymne, and Prayer
following.

The

*The Admonition before the
Communion.*

THE ANALYSIS.

The due
prepara-
tion to
the Sa-
crament
is by

1 Exa-
minatio
whether
thou
hast

- 1 A fervent desire to partake of this holy table.
- 2 Competent knowledge in this high mystrie.
- 3 Faith in Christs incarnation, life and death, & affiance in the merits of them.
- 4 A conscience cleansed by true repentance.
- 5 An heart free from malice and all uncharitableness.

2 Prayer.

Hee that
worthily re-
ceiveth
must

1. Examine.

2. Desire.

THE TEXTS.

L Et a man examine himself, & so let him eate of that bread & drinke of that cup, 1 Cor. 11. 28
Blessed are they that hunger & thirst for righteousness sake, for they

they shall be satisfied, *Mat. 5.6.*

Ho, euery one that thirsteth,
come ye to the waters, *Isa. 55.1.*

Giue vs euermore of this bread,
Iohn 6.34.

For he that eateth and drinketh
vnworthily, eateth and drinketh
damnation to himself, not discer-
ning the Lords body, *1 Cor. 11.29*

I am the bread of life; he that
cometh to me shal not hunger, &
he that beleeueth in me shall ne-
uer thirst, *Iohn 6.35.*

Christ dwelleth in vs by faith,
Ephes. 3.17.

I will wash mine hands in in-
nocency, and so will I go to thine
altar O God, *Psal. 26.6.*

To the impure all things are im-
pure, *Tit. 1.15.*

If thou bring thy gift to the Al-
tar, and there remembrest that
thy brother hath ought against
thee, *Mat. 5.23.*

Leaue thou thy gift before the
Altar, and go thy way, be recon-
ciled to thy brother, and then
come

3. Know.

4. Beleeue.

5. Repent.

6. Loue.

come and offer thy gift, *verse 24.*

We being many are one bread and one body; for we are all partakers of this one bread, *1 Cor. 10. 17.*

A preparatory Hymne to be used before, or at the receiving of the blessed Sacrament; wherein the deuout soule expresseth

her { ^a Desire of the foode of life,
^b Hope that shee shall obtaine it.
^c Thanks for it.

^a *As the Hart panteth after the water brookes; so panteth my soule after thee o God, Psal. 42. 1.*

My soule thirsteth for God, euen for the liuing God, verse 2.

My soule thirsteth for thee: my soule longeth for thee as a drie and thirstie land, Psal. 63. 1.

I will blesse thee while I liue; I will lift up my hands in thy Name, verse 4.

My

^b My soule shall be satisfied with marrow and fatnes, and my mouth shall praise thee with ioyfull lips, verse 5.

Thou preparest a table before me, and my cup runneth ouer, Ps. 23. 5

The Lord is the portion of my inheritance, and of my cup, Ps. 16. 5.

I will take the cup of saluation, and call vpon the Name of the Lord, Psal. 116. 13.

^c I will pay my vowes vnto the Lord, now in the presence of all his people, verse 14.

I will offer vnto thee the sacrifice of thanksgiuing, and will call vpon the name of the Lord, v. 17 saying;

The Prayer before the
Communion.

GRacious Redeemer, who out of thy pierced side openedst to all that thirst for thy grace a double fountaine for sinne and uncleannesse, the one of water, the other of blood; the one as it were to purge the guilt, the other

other the filth of sin, and hast *sealed* these inestimable benefits of *sanctification* and *redemption* vnto all beleeuers by the Sacraments of *Baptisme* and of thy *holy Supper*; assist mee by thy Spirit in the sanctified vse of these holy Mysteries and Symbols of thy most blessed bodie and bloud. Most louing & bountifull Lord, who hast prepared such a table for me, giue mee a mouth and stomacke according, that I may worthily receiue these heauenly dainties to the glorie of thine infinite goodnesse, and the euerlasting comfort of my soule. Cleare the eyes of mine vnderstanding from all mists of hereticall fancies and carnall imaginations, that I may rightly distinguish the signes from the things signified by them, and also discern thy body from common meate. Sharpen my appetite that I may hungrily feed on this bread, of which whosoener eateth shall
neuer

neuer hunger; and thirstily drink of this cup, of which, whosoener drinketh shall neuer thirst, O thou true foode of my soule, receiue mee, who am now to receiue thee. Quicken me with thy Spirit, who wilt feede me with thy flesh, vouchsafe mee thy grace, who communicatest to mee thy nature, that as in and by these holy Mysteries, I receiue life from thee; so I may also receiue by them grace to liue to thee: not seeking mine owne pleasure, nor doing mine owne will, but deuoting the remainder of my life to thy seruice, and yeelding my selfe wholly to the power of thy sanctifying grace, to worke in me alwaies that which is pleasing in thy sight, So be it. Amen.

Religious

Religious duties to be performed at the time of the receiving the Communion.

1. Prepare thy body by a decent gesture.

2. Recollect thy mind, and fixe thy thoughts wholly vpon this most sacred action; stir vp in thee.

1. An holy feare out of this consideratiō, that *God* is there present in a speciall manner, and his *Angels* attending on him and obseruing thee. Say to thy selfe in the words of *Iacob*.

Gen 28.17

O how fearefull is this place; it is no other then the house of God, and gate of heauen.

2 An holy astonishment or admiration, out of this consideration that the *Lord* thy *Maker* and *Redemer*, and the high possessor of heauen and earth, so farre humbles himselfe as to bee thy guest.

Say

Say to thy selfe in the words of *Salomon*.

Is it true indeed that God wil dwell on the earth? Behold the heauen, and heauen of hea- uens cannot containe him, 1 King. 8. 27. how much lesse the narrow roome of my soule?

3 An holy abashment or confu- sion, out of this considerati- on, that so vile a worme, and sinfull wretch as thou art should haue so infinite a Ma- iesty, and holy *God* to come and sup with thee.

Say to thy selfe in the words of the *Centurion*.

Lord I am not worthy that thou shouldest come vnder my roofe: or with S. Peter, De- part from me, for I am a sinfull man.

3. *Stirre vp in thee.*

Mat. 8. 8.

Luke 5. 8.

4 An holy sorrow out of this consideration, that thy Tins did put thy Sauour to these torments, which are signified, and

and liuely represented in this Sacrament.

Say to thy selfe in the words of *Ieremiah*.

Ier. 9. 1.

O that mine eyes were a fountaine of teares to bewaile those sinnes which drew so much bloud from my Sauiour.

5 An holy ioy, out of this consideration, that the infinite debt of thy sins is discharged, and the acquittance deliuered into thy hands.

Say to thy selfe in the words spoken of *Zacheus*.

Luke 19. 9.

This day saluation is come into mine house.

6 An holy desire of expressing some kind of thankfulness to *God*, out of this consideration, that together with the Sacrament thou receiuest *Christ* himselfe, and all the benefits of his passion.

Say to thy selfe in the words of *Dauid*.

What

What shall I render unto the Lord for all his benefits that he hath done unto me? I will take the cup of salvation, and call upon the Name of the Lord.

Psal. 116.
12. 13.

4 Ioyne the signes with the things signified.

{	Take	{	bodily	{	Bread	{
	Feede on		Wine			
	ghostly	{	Bodie.			
		{	Bloud.			

5 Obserue and meditate vpon the resemblances between them.

1 Bread and Wine, true, and in substance, not in appearance onely.

Christs body a true body; his bloud true bloud, not in shew onely as some Heretiks haue imagined.

2 Bread, one body or lumpe made of many graines: Wine, one liquor or drinke of many grapes.

Christ his Body, one of many members united together.

3 Bread & wine an entire repast.

F

Christs

Christs body and bloud the perfect refection of the soule.

- 4 Bread and Wine strengthen and comfort the heart.

Christs Body and Bloud establisheth the heart, and comforteth the conscience.

- 5 Bread and Wine the common foode of men, not sucklings.

Christs body and bloud in the Sacrament no food for sucklings, but men in riper yeeres that can examine themselves.

- 6 Bread and wine are designed and set apart for the holy Communion.

Christs body and bloud designed and appointed by God for man his redemption, & satisfaction.

- 7 Bread and Wine layed vpon the Communion table.

Christs body and bloud laid vpon the Altar of the Crosse.

- 8 Bread and Wine consecrated by the Minister, and exhibited to the Communicants.

Christs body and bloud consecrated

*ted by the eternall Spirit, and
offered to his Father.*

- 9 Bread broken, Wine powred
out.

*Christs body bruised and torne,
and his blood powred out.*

- 10 Bread and Wine giuen by the
Minister.

*Christs body and blood giuen by
the Father.*

- 11 Bread and Wine taken into
the hands of the faithfull
Communicant.

*Christs body and blood receined
by faith, and applyed.*

- 12 Bread and Wine eaten and
drunke with the mouth.

*Christs body and blood fed upon
in the heart.*

- 13 Bread and Wine vnited to
the substance of our body, and
made one with vs.

*Christs body and blood vnited to
vs, and made one with vs by an
unspeakable and inseperable
coniunction.*

- 14 Bread and wine sustaine and

nourish the body to a temporall life.

*Christs body and bloud nourish
and preserve body and soule to
eternall life.*

15 Bread and Wine increase the
substance of our body.

*Christs body and bloud worthily
receined, increase faith and all
spirituall graces in the soule.*

*Short prayers to bee used in the
very act of receiuing, or a
little before.*

Lord make me a worthy partaker of these most holy mysteries :

{ Prepare me before

{ Assist me in

{ Comfort and con-

{ firme me after

{ the receiuing
of this heauen-
ly food.

- Lord {
- 1 Renew my repentance.
 - 2 Confirme my faith.
 - 3 Perfect my charity.
 - 4 Increase my knowlege.
 - 5 Fasten my intention.
 - 6 Quicken my deuotion.

Lord

Lord giue
me I hum-
bly beseech
thee;

- 1 Sorrow for my sin.
- 2 Thirst of thy grace.
- 3 Knowledge in thy
mysteries.
- 4 Faith in thy promi-
ses.
- 5 Loue to thy mem-
bers.
- 6 Thankfulnesse for
this inestimable fa-
uour thou vouch-
safest me in bidding
mee to thine owne
Table.

*A short Thankesgiuing after the
Communion, to bee vsed in
the seat or at the Lords
Table.*

GRacious Redeemer, I most
heartily thank thee for these
pledges of thy loue, and tokens
of thy fauour, and *seales* of the
generall pardon for all my sins.
And I vow by the helpe of thy
strengthening grace from hence-
forth euer to *abstain euen from all*

appearance of euill, and neuer willingly to offend thee in thought, word, or deed. How should I sin against thee who hast died for me, and washed my sinnes in thy blood, which I haue now receiued to my vnspeakable comfort?

Another.

Affect me with a taste of this heavenly food, and continue the rellish of it in the mouth of my soule; and make mee for euer hereafter loath the worlds delicacies, the fleshes baits, and the diuels morsels; especially the *forbidden fruit* of, &c. Heere name thy secret and bosome sins, which thou hast beene last or most ouertaken with.

Another.

Welcome blessed and heavenly guest, my dearest

rest Lord and bountifull Saviour. *I bow the knees of my heart unto thee; I put my hands vnder thy sacred feet pierced with nailes for me; I lay downe before thee the keyes of my euerlasting doore: Enter high Lord of Heauen and Earth; take possession of all my inner roomes: Command and rule all the faculties of my soule, and members of my body, especially the hidden man of my heart: Liue and dwell with me here below by faith, till I come to dwell with thee for euer aboue in Heauen. So be it.*

How is it that my Lord is come himselfe to visit mee; Can a sinfull man expect of God such grace, much lesse deserue it? Wilt thou conuerse with Publicans and such sinners as I am? Nay, wilt thou not only eat with them, but suffer thy selfe to bee eaten of them; I am astonished at this thy wonderfull humility,

F 4 and

*Use also
this forme.*

and vnconceiueable loue, Lord make me for euer mindfull of it, and thankfull for it. Amen.

Or this.

GLory bee to God on high,
 On earth peace, and eternall
 comfort in my conscience. I am
 fed now with thy body, and my
 heart is cheared with the *cup of
 the new Testament in thy blond.*
 Now I am incorporated into thy
 mysticall body, and am made
*flesh of thy flesh, and bone of thy
 bone.* Lord let nothing bee euer
 able to seperate mee from thee;
 but sith *all things worke for the
 good of thy chosen,* let all things
 more and more vnite me to thee,
 that I may grow from grace to
 grace, and strength to strength,
 till I come to the full measure of
 thy perfect age. Amen.

Or this.

I Haue now eaten of this Bread
 and drunk of this cup according
 to thine holy ordinance: Lord
 grant that I may feele in my soule
 the

the effect of this spirituall refection, by the confirming of my faith, assurance of my hope, enlargement of my loue, and my increase in spirituall strength against all tentations.

AT my conception and birth thou gauest me my selfe, O Lord, and now according to thy promise in the Sacrament thou hast giuen me thy selfe, and by faith I haue receiued thee. I can doe no lesse, and I would I could doe more then giue my selfe wholly vnto thee. Refuse me not who hast *giuen thy selfe for mee*, and vnto me. Take me into thy fauour and seruice. Keepe me in thy Church which is thy house continually, and protect me against all my bodily and ghostly enemies.

Or this.

Ps.

A

*A larger forme of Thanksgiuing
after thou returnest to thy
house or chamber from
receiuing the Com-
munion.*

I Yeeld vnto thee, o most boun-
tifull, gracious and euerliuing
Lord and Sauour, the greatest
thanks my heart can conceiue, or
tongue expresse, for this inesti-
mable fauour, that thou vouch-
safest to bid mee to thine owne
Table, and there hast feasted my
soule with the true Manna that
came downe from Heauen, the
foode of Angels, thine owne
blessed Body and Bloud. O knit
my heart, and affections for euer
vnto thee, who hast substantially
and inseparably vnited thy selfe
vnto mankinde, by taking flesh
from vs in thine incarnation, and
giuing vs thy flesh in this sacred
institution. What shall be able to
separate me from thee, or from thy
mem-

members, who by thy Spirit and vertue of this Sacrament, am truly incorporated into thee, and made a member of thy mysticall body? How can I question thy loue, who hast giuen mee this pledge of thy fauour? How can I forget thy bitter death and passion, whereof thou hast instituted so liuely a *memoriall*? How can I doubt of thy promises, whereof thou hast giuen such a *seale*? How should I distrust my future *inheritance*, whereof thou hast giuen me this *earnest*? I know *thou wilt deny me no good thing*, who hast *giuen me thy selfe*. I know that I shall liue eternally and blessedly, because by thy faith working in and through this Sacrament, I receiue the seede of immortalitye; I am truly made partaker of thy naturall, yea, and a liuely part of thy mysticall body; and when the head reigneth in eternall glory, the members must needs participate of glorious eternitie.

What

What shall I offer vnto thee for these so singular benefits, which I receiue by the Sacrament? My body is vile, my soule sinfull, and worse then nothing in respect of thy glorious and sacred flesh and bloud. One drop of thy bloud is more to be valued, then a thousand worlds; which yet to testifie the abundance of thy loue, thou powredst out, and offeredst plentifully *for me* vpon the crosse, and now affordest *to me* in the cup. Shall I not spend my dearest hearts bloud in thy seruice, who hast shed thine for me? Shall I not willingly seale thy truth (if need bee) with my bloud, who haue now receiued the pardon of all my sinnes, signed with it? What shall I render to thee for all thy louing mercies contained in this conduit of thy grace? I will *take this cup of saluation*, and I will not refuse the *cup of trembling* for thy sake. By the help of thy grace I will more strictly
keepe

keepe my holy vowes which I
haue heretofore made, and now
renew. I will seeke to carry my
selfe as a guest of so holy a Ta-
ble. Hauing eaten *Angels meat*,
I will endeavour my selfe to leade
an *Angels life*. Hauing *supped*
with thee, I will *rest with thee*,
and haue my *conuersation in hea-*
uen, and dwell with thee for e-
uer. *Amen.*

The



**THE PRACTICE
OF PRIVATE DEVOT-**
tion, both ordinary and extra-
ordinary, in health and sick-
nesse, and at the houre
of death.

*The scope of the Author, and
reason of his method
and order.*

CHRISTIAN READER,



In these Deuotions
which I first offe-
red (for the grea-
ter part) to God
for my selfe, and
now offer to the presse for thy
vse, all that I intend, affect, and
labour for is, to expresse in the
matter pious affection; in the
forme Scripture phrase and elo-
cution.

cution. For it seemeth to mee most agreeable to speak to God, as neere as we can, in the same language he speakes to vs, which is the sanctified language of the Bible. As for affected humane eloquence (consisting in streined conceits of wit, & *swelling words of vanitie*) which, as it is puffed vp it selfe, so it puffeth vp those that vse it; I hold it altogether unfit for a Minister of the Gospell, especially in meditations, or exercises of this nature. For in these we ought most of all to *deny our selues*, and to *captivate not onely our thoughts* to the conceptions, but our tongues to the words and phrases of the inspired Oracles of God. As *Menander* said of women, that they were fairest who were not painted at all; and *Tullie* of Atticus his Booke, that the gravitie of the stile, and *neglect of light ornaments* was a grace and ornament unto it: So it may be most truly
auouched

auouched of holy vowes, meditations, and prayers, that sincerity is their best art, and simplicity their garbe, modesty their trimming, and zeale their glosse, when they are so conceiued and vttered, that they shew most affection and least affectation of art, wit, or language. Sighs are the figures that moue Almighty God, and teares the fluent and most current Rhetoricke before him. For he that made the mouth is not taken with words, vnlesse they be such as proceed from his owne mouth, and are warranted by his Word: such as carry in them a manifest print of that *pat-terne of sound or wholesome words* set before vs by the Apostles. Now a swelling *member* is not sound, neither is blowne meate wholesome. The wisest among the heathen could distinguish betweene a Matrons and a Curtizans attire and ornaments; a lofty and a turgent stile; the Asiaticke

*Quin. instir.
Orat. Turnor
licet gran-
dis contra-
rius est sa-
nitati.*

Afiaticke superfluity, and Attick thrift and modesty which *pruned the luxuriancy* of pregnant wits, and flourishing stiles running out into superfluous stemmes, that the presses of eloquence might abound, not with leaues of words, but iuyce and sap of Sentences, as it were grapes pressed together. Thus eloquently Saint Ierom declareth that Athenian eloquence, and singularly approueth it: to whose iudgement I submit; only I would adde this, that euen this iuicy kinde of sententious eloquence, relisheth not of a deuout soule, vnlesse it haue in it the taste and tincture of the vines of Enguddy.

Draw me, saith the Spowse, we will runne after thee, say her honourable attendants, because of the sweet saour of thy ointments. The Spouse of Christ. delighteth not in exoticall perfumes though neuer so costly, because howsoeuer they please the smell, yet they

Ierom. ad
Rusticum.
Luxuriâtes
flagellis vi-
ncas faldi-
bus reprim-
ebant, ut
eloquentie
torcularia
non verbo-
rum pampi-
nis, sed sen-
sum quasi
vuarum ex-
pressionibus
redunda-
rent.

Origen. in
Cant.

they corrupt the braine, and oftentimes poyson the spirits. But the *smell of Christs ointments*, who was *anointed with the oyle of gladnesse above all his brethren*, is the *savour of life vnto life*. Therefore both the Spouse her selfe, and all her maids of honour (*i.e. Virgins and chaste soules*) run after it: And this my *Hand-Maid* also followeth after them, yet as *Peter followed Christ a farre off*. The path in which she treads is this.

From the generall she passeth to particular, from ordinary to extraordinary; from the chamber and closet, to the sicke and death-beds Deuotion.

Hac erit admissa meta terēdarota

1 **B**Ecause the morning and euening were euery day in the weeke I beginne with the dayes deuotion in generall, and for morning and euening I frame
such

such Admonitions, Hymnes, and Prayers, as may serue for any day, Sabbath or weeke day, festiuall or common.

2. Next I furnish the Christian Sabbath, because (as *Ignatius* styleth it) it is the chiefe and so-ueraigne day, and the *Queene of all dayes*, and may rightly challenge the precedency of all festiualls, both in regard of Gods strict command for the religious obseruing it, and for that it is the sampler of them, they being cut as it were out of the dayes of the weeke, otherwayes dayes of labour, according to the patterne of the Sabbaths rest which succede in their order.

3. The feasts peculiarly dedicated to our Sauour and the holy Ghost succede these. For whatsoeuer scruple hath beene made of Saints dayes, the whole world as farre as it is, or euer was Christian, hath obserued religiously, these feasts as Monu-
ments

Aug. Epist.
ad Ianuari-
um.

Bern. Serm.
de Pent.

ments and a kind of Sacraments to refresh the memory of the chiefe workes of our Lord, and mysteries of our faith, *to checke and controle* whose vniuersall & *vniforme* practice, especially in a matter of this nature is *most insolent madnesse*. God (saith Paulinus) hath garnished the Church Calender with festiuall dayes, as the heauen with Starres, or a garland with roses. Is not Christ the rose of Sharon, and the bright morning Starre? Doubtlesse then the festiualls in speciall consecrated to him, ought to bee as the fairest flowers in the round garland of the yeere, and brightest Stars in the Church-firmament. We neuer read of any (saith Calvin) that were *blamed for drawing too much water out of the well of life*: Neither can we possibly giue too much honour to the King of glory. Saint Bernards consequence is as sound as it is pious. If we celebrate the Saints solem-

solemnities, how much more ought we to keepe his who made them Saints?

In the Deuotion fitted to these dayes, first I lay the ground out of Scripture, and then *descant* vpon it in the Admonition, Hymne, and Prayer; all which allude to the History of that Feast.

4. The Saints, Martyrs, and Archangels day I haue purposely omitted: not that I dislike the keeping of them; for I haue euer, and will iustifie and maintaine the obseruation of them, according to that godly institution, and practice of our Church. But I desired to keepe my booke within the compasse of the title, which is a *Manuell*.

In the weeke daies Deuotion, those words of our Saviour were my load-starre. *My father worketh, and I work*: For all the morning prayers haue relation to some worke of God the Father,
in

in the *six dayes of Creation*: and all the eueing to some worke of God the Sonne, in the *six daies*, immediatly before his glorious resurrection. The admonitions for morning and eueing, containe twelue Beaitudes, or blessednesse; eight mentioned by our Sauour, *Mat. 5.* and the rest out of other choice Texts of Scripture. All which blessedneses I wish thee from my heart, desiring thee to afford mee one Prayer, who desire to store thee with many.

Thine in the Lord Iesus,

D. F.

The

THE MORNINGS DEVOTION.

*An admonition for the
Morning.*

WE haue a more sure
word of Prophecie
whereunto ye do wel
that yee take heede, as vnto a
light that shineth in a dark place,
vntill the *day dawne*, and the *day*
starre arise in your hearts, **1 Pet.**
1. 19.

I am the rocte, and the off-
spring of *Dauid* (saith Christ)
and I am the *bright morning*
Starre, **Reu. 22. 16.**

Awake thou that sleepest, and
arise from the dead, and Christ
shall giue thee *light*, **Ephes. 5. 14.**

It is now time to *awake out of*
sleepe, for now our saluation is
neerer then when we beleued,
Rom. 13. 11.

The night is past, the *day* is at
hand,

hand, therefore cast off the works of darknesse, and put on the *armour of light*, *ver. 12.*

See that ye walke circumspectly, redeeming the time, because the dayes are euill, *Ephes. 5. 15.*

Walke honestly as in the *day*, not in rioting, and drunkennesse, not in chambering, and wantonnesse not in strife and enuying, but put on the Lord Iesus, and make no prouision for the flesh, to fulfill the lusts thereof, *Rom. 13. 13, 14.*

A Hymne for the Morning.

O Lord thou art my God,
early will I seeke thee;
my soule thirsteth for
thee; I will sing aloud of thy
power, and mercy in the *morning*,
Psal. 63. 1. 2. Psal. 59. 10.

My tongue shall speake of thy
righteousnesse, and thy praise all
the *day* long, *Psal. 35. 28.*

I layd me downe, and slept,
for

for thou Lord sustaindſt me, *Pſal.*

3.5.

I haue dwelt in the ſecret place
of the moſt High, and abode vnder
the ſhadow of the Almighty,
Pſal. 91.1.

4. He ſhall couer me with his
feathers, and vnder his wings
will I truſt; his faithfulneſſe and
truth ſhall bee my ſhield, and
buckler, *verſe. 4.*

Lord ariſe and liſt vp the *light*
of thy countenance vpon mee,
Pſal. 4.7.

Teach me to number my *daies*
that I may apply my heart vnto
wiſdome; Inſtruct me in the way
which I ſhall goe, and guide mee
with thine eye, *Pſalme 90. 12.*
Pſal. 32.9.

Teach mee thy way o Lord,
and I will walke in thy truth; o
knit my heart to thee, that I may
feare thy Name! *Pſal. 86. 11.*

Hold vp my goings in thy
path, that my footſteps ſlip not,
Pſal. 17.5.

G

Mercy,

O satisfie mee earlie with thy mercy, and that soone that I may reioyce, and be glad al my daies!
Psal. 143. 8.

Let the beauty of the Lord my God be vpon me; establish thou the worke of my hands vpon me; ô prosper thou my handie work,
Psal. 90. 17.

A Prayer for the Morning.

G*Racious Father, rich in mercy to all thy children that call vpon thee, accept I beseech thee this my morning Sacrifice of praise, and thanksgiving, which with a willing heart, and deuout affection I offer vnto thee in confidence of thy sons infinite merits, and acknowledgement of thine euerlasting loue, and those inestimable benefits which by him, and for him, and with him thou conferredst vpon me, and all thine Elect in him. How deare are the thoughts of thy mercies*

mercies vnto me, how great is the summe of them? Who can value the precious Pearle of thy Word, and treasure of thy grace? Who can raise his thoughts, and desires to the high price of our calling, an incorruptible crowne of glory layd up for vs in heauen? Lord fill me with thy grace, that I may abound in thanksgiuing, & praises for it. Enlarge my heart with thy loue, that I may in some sort comprehend with all Saints, the measure of thine infinite loue manifested to me in the faith of Iesus Christ, and abundantly testified by writing my name in the booke of life before I was; and engraving me as a signet with thine owne image at my creation; and when I had defaced, & in a manner quite raced it out, by renuing it in me again, and redeeming me that had sold my selfe as a bond-slave vnder sinne, and death, not with corruptible things, as gold, siluer, or pretious stones, but with

the inualluable, and incorruptible *blood of thine onely begotten Son, who gaue his life for my ransom,* and by his suffering, and death hath purchased for mee a *crowne of life.* To whom therefore with thee, and thy spirit which *sealeth all thy mercies vnto mee,* and *me vnto the day of redemption,* bee ascribed the whole glory of my creation, redemption, sanctification, and saluation. For *unto me nothing belögeth but shame, & confusion,* who insteede of embracing thy mercie, and answering thy loue, prouoke thy iustice, and incense thy wrath, and grieue thy spirit, and despight thy grace, and as much as in mee lyeth, *crucifie againe to my selfe the Lord of life,* and *trample the blood of the New Testament vnder foot.* Such is my peruerse nature, and vngratious disposition, that the better thou art to me, the worse I proue to thee. *What couldest thou haue done vnto mee that thou*

thou hast not done? Thou hast planted me in a fruitfull country; thou hast fenced mee with thy prouidence; watered me with the former, & latter raine of thy Word, pruned me with milde, and seasonable afflictions; and thou castest continually the hot and bright beames of thy fauour vpon me; and thou lookest for grapes, but behold nothing but wilde grapes. What remaineth theretore but that thou shouldest roote mee out of thy Vineyard, and plant another in my place that might bring forth better fruit? Yet thou sparest mee and strinest to overcome my euill nature with thy goodnesse? Mine eyes gush out like riuers of waters for my sin and the sinne of this nation. Doth not the land euen groane under the heavy burden of our transgressions? Haue not our infectious finnes long agoe deserued an infectious disease, and our rebellions against thee the sword;

and our *barrennesse in good works* a dearth; and our want of penitent, and compassionate teares a drouth, and our ouerflowing luxury a *deluge*, & our burning lusts *fire from heauen*, and our *loathing the Manna* of our soule a famine of the Word? Notwithstanding thy mercie triumpheth ouer iustice, and contrary to mine and all our deserts, and *aboue hope* of any of vs thou sendest blessings for curses; peace for trouble; plenty for want; *beauty for ashes*; and *the oyle of gladnes for the spirit of heaviness*. Who is a God like vnto thee, that pardoneth iniquity, and passeth by the transgression of the *remnant of his heritage*? who considerest not the euill that we do, but the goodnes which thou art. This last night past for the finnes of the former day, thou mightest most iustly haue taken mee away in the darke, and cast mee into utter darkenesse. But thou coueredst my finnes, and hiddest mee

mee safe under the shadow of thy wings, and I haue taken quiet, and comfortable rest ; and with ioy and cheerefulnesse , I behold the day spring fro on high com: to visit me. Lord let not these thy mercies, because they are ordinarie, diminish, but rather because they are continual, increase my thankful duties , and religious obsequies vnto thee! As thou heapest blessing vpon blessing, so stil adde grace to grace, that thy goodnesse continued to me, may make me continually better. And sith now thou hast giuen mee a day more to my life, grant that I may giue, and consecrate it to thee, by spending it wholly in thy seruice, and the necessarie duties of my calling. Which that I may more cheerefully performe, open thy hand to fit me with all those good things I need ; and stretch out thine arm to turne from me all the euils I feare. Aboue all things keepe mee from the vnprofitable

*workes of darknesse, that my sins
turne not day into night, sith thy
goodnesse hath turned night into
day. Awake my soule from carnal
security, as thou hast my body
from sleepe, that I may stand vp
from the dead, & Christ may giue
me light, to walke honestly, vp-
rightly and circumspectly; as be-
commeth the child of the day. And
that I bee not ashamed to walke
naked in the light, put vpon mee
the true wedding garment, & co-
uer me with the robes of thy sons
righteousnesse. And as the light of
the Sunne shineth before mee, so
grant that my light may shine be-
fore men, that they may see my good
workes, and glorifie thee my hea-
uently Father, And becaule thou
art the light which enlightneth e-
uery man that commeth into the
world, cast I beseech thee the
bright beames of thy fauour vp-
on thy whole Church: Propagate
thy Gospell through the whole
world, and by the preaching of
thy*

thy Word, adde those daily to the Church that shall be saved. Say to the North Gine, and to the South Restore, and speedily accomplish the number of thine Elect, and so Come Lord Iesu, come quickly. More particularly I pray thee for the prosperous, and flourishing estate of the Churches of great Britaine, and Ireland. Crowne the Kings Maiesty with all royall graces befitting his high calling. Establish his Throne that hee may aduance thy Kingdome. Blesse our Queene, that she may bee a nursing Mother to thy Spowse. Blesse the Prince and Princessse Palatine, and all the royall Issue, that in their stocke the roote of Iesse may spring vp and flourish over the whole earth. Blesse the Nobles, and Peeres of this Realme, that they may maintaine thine Honour, and support thy Gospell. Blesse the Bishops, and Ministers, that they may preserue thy worship, and carefully feed:

G 5 thy

thy flocke. Blesse the Iudges, and Magistrates, that they may execute thy iudgements & keepe thy peace. Blesse the Captaines and Soldiers, that they may fight thy warres, and defend thy Church. Finally, blesse all thy people, that they may obey thy Gospell, and enlarge thy Kingdome. And giue me grace in this my day to learne, and follow the things that belong to my peace; to accept the saluation now offered vnto me, and bring forth fruits worthy of amendment. of life. So be it, deare Father for the merits and Passion of thy Sonne, by the powerfull operation of the holy Ghost with whose assistance I summe vp all my requests, and tender them vnto thee in that forme of Prayer which thy Son hath taught me, saying; Our Father which art in heauen, &c.

The

The close out of Scripture.

THe Lord blesse me, and keepe
me: The Lord make his face
shine vpon me, & be gracious vnto
mee! The Lord lift vp his counte-
nance vpon me, and giue me peace.

*The Admonition for the
Euening.*

IF any man walke in the day
he stumbleth not, because hee
seeth the light of this world,
Iohn 11.9.

But if a man walke in the night
he stumbleth, because there is no
light in him, *verse 10.*

Walke while yee haue the
light least darkenesse come vpon
you; for he that walketh in dark-
nesse knoweth not whither hee
goeth, *Iohn 12.35.*

While ye haue the light belecue
in the light, that yee may be the
children of the light, *verse 36.*

Worke.

Worke while it is day; the *night* commeth when no man can worke, *Ioh. 9.4.*

This is the condemnation, that light, is come into the world, and men loued *darkenesse* rather then light because their deeds were euill, *Iohn 3.19.*

For euery one that doeth euill *hateth the light; neither commeth to the light* lest his deeds should be reprobued, *verse 20.*

He that hateth his brother is in *darkenes*, and walketh in *darknesse*, and knoweth not whither he goeth, because *darknesse* hath *blinded* his eyes, *1 Iohn 2.11.*

Let not the *Sun* go downe vpon your wrath, *Ephes. 4.26.*

And haue no fellowship with the vnfruitfull workes of *darknes* but reprobue them rather, *Ephes. 5.11.*

For it is a shame euen to speake of those things which are done of them in *secret*, *verse 12.*

Ye are all the children of light,
and

and the children of the day; yee are not of the *night*, nor of *darknesse*, 1 *Thes.* 5. 5.

Therefore *leepe not* (in sinne, and carnall security,) as doe others, but watch, *verse 6.*

Watch yee, for yee know not when the Master of the house commeth, at euen, or at *midnight*, or at the Cock-crowing, or in the morning, lest comming suddenly hee finde you *sleeping*, *Marke.* 13. 35.

A Hymne for the Euening.

IT is a good thing to giue thanks
unto the Lord, and to sing prai-
ses, unto thy Name O thou most
high, Psal. 92. 1.

To shew forth thy louing kind-
nes in the morning, and thy faith-
fulnesse euery night, verse 2.

For day unto day uttereth
speech, and night unto night shew-
eth knowledge, Psal. 19. 2.

Let the Saints be ioyfull in glo-
ry, let them sing aloud vpon their
beds, Psal. 149. 5.

Behold he that keepeth Israel
shall neither slumber, nor sleepe,
Psal. 121. 4.

The Lord is my keeper, the Lord
is my shade on my right hand,
verse 5.

The Sun shall not smite me by
day, nor the Moone by night, v. 6.

The Lord shall preserue me from
all euil; he shall preserue my soule,
verse 7.

*I will lay me downe in peace,
and take my rest, for thou Lord
makest mee dwell in safety, Ps. 4. 9*

*Lighten mine eyes that I sleepe
not the sleepe of Death. Psal. 13. 3*

*With thee is the fountaine of life;
In thy light shall I see light, Psal.
36. 9.*

*Thou wilt light my candle, and
wilt make my darkenesse to bee
light. Psal. 18. 28.*

A Prayer for the Euening.

Glorious Creator, eternall,
infinite, and incomprehen-
sible God, whose face obscureth
the Sunne, and darkeneth the
Moone, and shadoweth the Stars,
and dazeleth the eyes of the Che-
rubims, to whom the light it self
(if it be compared) is but a darke
shadow, and the darkenesse is no
darknesse, but the darkenesse and
light to thee are both alike, En-
lighten the darkenesse of mine
vnderstanding that I wander not
in

in the night of errour, and ignorance; but continually *walke*, as becommeth the *childe of the day*, in the light of thy truth, and the *waies of thy Commandemēts*. And though the Sunne hath withdrawne his comfortable light from my bodily eyes, yet let the *light of thy countenance*, and the bright beames of thy fauour still shine vpon my soule in the midst of thickest *darknesse*, and the *shadow of death*. Saue me o Father of lights from the powers of *darknesse*. Receiue me into thy gracious tuition, and giue thine *holy Angels charge* to pitch their tents about me, that being secured on euery side from all dangers, and feare, I may quietly rest in thee *in whom I liue, and moue*. And whilest my bodily senses are surprized with sleepe, keepe my soule still *awake*, that I may be alwaies ready to *meete the Bridegroom* with my *lampe in my hand*. Let the *last trump* sound shrill in mine

mine eares to driue away from me the spirit of *slumber*, and carnall security. O thou the *keeper* of thine *Israel*, who doest neuer *slumber* nor *sleepe*, watch ouer me this night. Behold, *into thy hands* I commend my soule and body, and all things else wherewith thou hast blessed me, being assured that the thing cannot perish thou vouchsafest to take into thy custodie. Grant mee I beseech thee, safe, quiet, and comfortable rest, voide of cares and feares, free from distempers and diseases, as also all dangers, dreames, fancies, pollutions, and temptations. And make it I pray thee as profitable to my soule, as it is necessarie to my body, that it may not onely refresh, and strengthen my body to the better performance of my daily labours and trauels in my calling, but also settle and quiet my soule in the remembrance, and continuall expectation of
that

that sweete repose, and blessed rest which they enioy *that die in thee*. Let my sleepe put mee in minde of my death, my bed of my graue, my lying downe of my buriall, my unclothing of putting off this tabernacle of flesh, my rising againe of my resurrection, my apparelling of putting on the Lord Iesu. Like as the night couereth and hideth all things from the eyes of men: so let thy mercy couer and hide my sinnes, that they neuer come to light, either to confound me in this life, or condemne me in the life to come. Finally, as it is the nature of sleepe to tye the outward senses, and make fast, and shut vp the organs of my body: so let thy grace restrain my inward senses, and barre vp all the passages of my soule, that the *diuell* may finde no place to enter into me. Close vp the eyes of my minde, that they *behold not vanity*: stop my eares that they heare not follie, and

and my spirituall smell that i. let
 not in the *sauour of death*. Set a
watch before my mouth, and seale
 vp the closet of my heart, that no-
 thing enter into the one, or go out
 at the other, that may *defile mee*.
 Thus keepe me, and guard mee
 from my bodily and ghostly ene-
 mies this night, and as long as I
 abide in the darke prison of my
 bodie ; and when thou deliuerest
 me out of it by *death*, make mee
partaker of the glorious inheri-
tance of thy Saints in light in the
heauenly Ierusalem, which nee-
deth neither Sunne, nor Moone,
nor Starres to shine in it, for the
glory of God enlighteneth it, and
the Lambe is the light thereof. To
 whom with the euerlasting Fa-
 ther, and most sacred and blessed
 Spirit bee rendred thankes, and
 praise now and for euer, *Amen.*

The close out of Scripture.

R *Emember mee ô Lord with*
the fauour thou bearest thy
people,

people, ô visit me with thy saluati-
on, that I may see the felicitie of
thy chosē, and reioyce in the
gladnesse of thy people, and glory
with thine inheritance.

The

THE CHRISTIAN

Sabbaths or Lords dayes

Deuotion.

Thou who intendest to sanctifie the *Christian Sabbath* to thy *Creator and Redeemer*, must aduisedly consider, that the fourth Commandement which enioyneth this dutie with a speciall *Memento*,

{ 1 Ceremoni-
al, not now
in force, as

- 1 Keeping the precise seauenth day on which God rested.
- 2 The strict rest according to the rigour of the letter.
- 3 The legall manner of hallowing it by sacrifices and ceremoniall rites.

hath in it
some-
what

- 1 The dedicating of a certaine day to the true and essentiall worship of God
- 2 The keeping holy of a seauenth day : i. e. one at the least in seauen.
- 3 The hallowing that day of the seauen which

2 Morall,
now and
for euer in
force, as

God ap-
pointeth,
(that was

Under the Law, the
seauenth from the
Creation.

Under grace, now
the first day of
weeke.

See the ensuing Admonition.

THE

people, ô visit me with thy saluati-
on, that I may see the felicitie of
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THE

THE ADMONITION for the Sabbath.

THE ANALYSIS.

To stirre vp
thy selfe to
sanctifie the
Christian
Sabbath, me-
ditate vpon

- | | | | |
|---|-------|--|--------------------|
| { | 1 GOD | 1 The Fa-ther, his | { Precepts for it. |
| | | | { Promises to it. |
| | | 2 The Sonne his resurrection on this day. | |
| { | 3 | The holy Ghost his coming downe on this day. | |
| | | | |
| { | 2 | The Apostles | { Iniunction. |
| | | (guided by the Spirit) | { Practise. |

FOR

For the hallowing the Christian Sabbath.

Remember the *Sabbath* day to keepe it *holy*; fixe dayes shalt thou labour, &c. *Exodus* 20.8.

*1 Grounds
in the Law.*

Yee shall keepe the *Sabbath* therefore, for it is *holy* vnto you: Euery one that despiseth it shall be surely put to death, *Exodus* 31.14.

Precepts.

Ye shall keepe my *Sabbath* and reuerence my Sanctuarie, I am the Lord, *Leuit.* 26.2.

Hallow my *Sabbaths*, and they shall bee as signes betweene mee and you, that ye may know that I am the Lord your God, *Ezekiel* 20.20.

Blessed is the man that keepeth the *Sabbath* from polluting, and keepeth his hands from doing any euill, *Isaiah* 56.2.

Promises.

If thou turne away thy foote from

from the *Sabbath* from doing thy pleasure on the Holy-day, and call the *Sabbath* a delight, the holy of the *Lord*, honourable, and shalt honour him, not doing thine owne wayes, nor finding thine owne pleasure, nor speaking thine owne words, *Isa.* 58.13.

Then shalt thou delight thy selfe in the *Lord*, and I will cause thee to *ride vpon* the high places of the earth, and feede thee with the heritage of *Iacob* thy father; for the mouth of the *Lord* hath spoken it, *verse 14.*

2 Grounds
in the Gos-
pell.
Christs re-
surrection
on this day.

When the *first day of the weeke* began, *Mary Magdalen*, and the other *Marie* came to the Sepulcher, *Mat.* 28.1 *Marke* 16.1. *John* 20.1.

And behold there was a great Earth-quake, for the *Angell* of the *Lord* descended from heauen, and rolled backe the stone from the doore, and sat vpon it, *Mat.* 28.2.

And

And the Angell answered and said to the women, Feare yee not, for I know that yee seeke Iesus that was crucified, *Math.* 28. 6.

He is not here, for he is risen,
ver. 7.

And when the day of *Pentecost* was come, they were all with one accord in one place, *Act.* 2. 1.

*The spirits
comming
downe on
this day.*

And suddenly there came a sound from Heauen, as of a rushing mighty wind, and it filled all the house where they were sitting, *ver. 2.*

And they were all filled with the *holy Ghost*, and beganne to speake with other tongues, as the Spirit gaue them utterance, *ver. 4.*

Euery *first day of the weeke* let euery one lay aside as God hath prospered him, &c. *1 Corinth.* 16. 2.

*The Apo-
stles iniun-
ction.*

And the *first day of the weeke* the disciples being met together

Practise.

H

to

to breake bread, Paul preached
vnto them, *Acts* 20. 7.

And I was in the spirit on the
Lords Day, and heard behind me
a great voice, as it had beene of a
Trumpet, *Rev.* 1. 10.

THE

THE MORNING HYMNE

for the *Sabbath*, or the Lords day:

Wherein the deuout soule expresseth her performance (at least in desire) of all holy duties requisite

on the
Sabbath
which
are

- {^a 1 Premeditation.
^b 2 Early rising, or watchful-
 nesse.
^c 3 The soules examination of her
 selfe.
 { 1 Private, as {^d 4 Prayer at home consisting
 of {
 { 1 Confession {^e Original.
 of { of sinne {^f Actuell.
 { 2 Profession of faith.
 {
 { 3 Sup- {^h 1 The Church.
 plica- {ⁱ 2 The King.
 tion for {^k 3 The Mini-
 { ster.
 {^l 4 Our selues.
 {
 {^m 1 Going to the Church.
 {ⁿ 2 Ioyning in publike prayers
 { and thankesgiuing with the
 congregation.
 {^o 3 Hearing the Word.
 {^p 4 Contributing to the poore.

^a I haue *thought* vpon thy Name in the night season, and haue kept thy Law, *Psal. 119. 55*

^b *Early in the morning* do I cry vnto thee, for in thy word is my trust, *ver. 147.*

^c I called mine own wayes to remembrance, and turned my foot to thy testimonies, *ver. 59.*

^d I will make my supplication in thy presence with my whole heart; be mercifull vnto me according to thy word, *ver. 58.*

^e Behold I was borne in iniquity, and in sin hath my mother conceiued me, *Psal. 51. 3.*

^f Who can tell how oft hee offendeth? O cleanse thou mee from my secret faults. *Psal. 19. 12*

^g I said I will confesse my sin, and so thou forgauest the wickednesse of my sinne, *Psal. 32. 6.*

^h O be fauourable and gracious vnto *Sion*, build thou the walls of *Ierusalem*, *Psal. 51. 19.*

Thou shalt arise, O Lord, and haue mercy vpon *Sion*, for it is
time

Time that thou haue mercy vpon her, yea, the time is come, *Psal* 102. 13.

For why, thy seruants thinke vpon her stones, and it grieveth them to see her in the dust, *v. 14.*

Giue the *King* thy iudgements, O *Lord*, and thy righteousness to the *Kings sonne*, *Psal.* 72. 1.

Then shall he iudge the people according vnto right, and defend the poore, *ver. 2.*

Hee shall keepe the simple by the right, and punish the wrong doer, *ver. 4.*

Let thy *Priests* bee cloathed with righteousness, and let thy *Saints* sing with ioyfulness, *Psal.* 132. 9.

Send out thy light and thy truth, that they may leade mee, and bring me to thy holy hill, and to thy dwelling, *Psal.* 43. 3.

I was glad when they said vnto me, Let vs go into the house of the *Lord*.

Open me the *gates of righteousness*, that I may go in, and giue thanks to the *Lord*, *Psal.* 118. 19.

⁂ O magnifie the *Lord our God*, and let vs fall downe before his footstool, for hee is holy, *Psal.* 99. 5.

• The *Lord* gaue the word; great was the company of the Preachers, *Psal.* 68. 11.

I will *hearken* what the *Lord God* will say concerning me, for hee shall speake peace vnto his people, and to his Saints that they turne not againe, *Psal.* 85. 8.

For his saluation is nigh them that feare him, that glory may dwell in our land, *ver.* 9.

⁂ O my soule, thou hast said vnto the *Lord*, Thou art my *God*, my goods are nothing vnto thee, *Psal.* 16. 2.

All my delight is vpon the *Saints*, and such as excell in vertue, *ver.* 3.

An offering of a free heart will I giue thee, and praise thy Name, because

because it is so comfortable, *Psa.*
58. 7.

*A Prayer for the Sabbath
morning.*

Blessed Creator, and Author,
& finisher of the *salvation* of
mankind; who in memory of
thy glorious rest from both thy
noble workes hast blessed and
sanctified a day of *holy rest* vnto
thy selfe, *sanctifie* me for it, that
laying aside my accustomed bu-
sinesse, and sequestering my
thoughts from all worldly cares,
I may *keepe* it, & my selfe *holy* to
thee, by dedicating it and deuot-
ing my selfe wholly to thy pe-
culiar worship, and immediate
seruice, and to the end that this
my religious seruice may bee
more acceptable to thee, *quicken*
me with thy spirit, that I may per-
forme it with all alacritie and
chearefulnesse, and may make
thy Sabbath my delight. *Touch*
H 4 my

my heart and tongue with a coale from thine *Altar*, that from the sweet incense of my meditations, hymnes, prayers, and thanksgiving thou mayst *smell a sauer of rest*. O holy Lord God of Sabbath sanctifie thy rest unto mee, and let thy Spirit rest in me, that I may find rest to my soule from all tentations, troubles, and feares, and may rest from my owne workes, which are painfull and sinfull trauels, and may employ this day all the powers and faculties of my soule and body in doing and considering thy workes, in adoring thy Maiesty, and admiring thy wisdom, and acknowledging thy power, and embracing thy loue, and magnifying thy goodnesse, and reioicing in thy mercies, and trembling at thy iudgements: In visiting thy holy Temple, and praising thee with thy Saints, and offering vp the calues of my lips: In diligently reading thy Scriptures,

tures, attentiuely hearing thy Word, reuerently celebrating thy mysteries, charitably relieving thy members, and zealously practising all holy duties both publike & priuate. O let me this whole day walke with thee as Enoch did, and talke with thee as Moses did, and seeke thy face as Dauid did: And grant that beholding thine image in thine holy word, as in a cleare and crittall mirrour I may bee changed into the same Image euen from glory to glory. Let this Sabbath put mee in minde of thy rest from thy workes, and assure me thereby of an euerlasting Sabbath in heauen from my works. Into which rest that I may enter, stirre vp good desires in mee; raise my thoughts and affections to the things that are aboue. Renew me according to the Image of thy Sonne, and frame my life to a beaumenty conuersation. Enlighten my vnderstanding, sanctifie my

H 5 will,

will, moderate my desires, gouerne my affections, *mortifie my fleshly members*, and destroy the *man of sinne* in me, and *deliuer me from this body of death*. Worke in me a feare of thy power, and loue of thy goodnes, and zeale of thy glory, and thirst of thy grace, and an earnest desire, and constant resolution (as much as in me lyeth) to approue my selfe to thee in all things, and frame all my actions to the rule of thy Word. Heare mee, I beseech thee for my selfe and for thy Church, and thy Church for mee, and Christ for vs all, &c. saying.

The close out of Scripture.

Righteous Father keepe them from euill, sanctifie them with thy truth, thy Word is truth. The glory which thou hast giuen me, giue them, that they may be one, as thou and I are one. So be it, heavenly Father

Father for thy Sonn's sake, by
grace of thy holy Spirit : To
whom bee all honour, praise,
glory, and thanksgiuing from
euerlasting to euerlasting. A-
men.

An

AN ADMONITION for the Sabbath Evening.

THE ANALYSIS.

The fittest
subject of
contempla-
tion on the
Sabbath, is
the medita-
tion on the
eternall Sab-
bath in hea-
ven, of which
the Sabbath
on earth is a
type. Consi-
der it two
ways.

Prima-
tively
there is

Positiuely
there are

No sinne.
No tempter or temptation.
No thraldome or seruitude.
No labour or toyle.
No sorrow or griefe.
No paine or torment.
No night or darknesse.
No death.
No curse.
No feare.

Euerlasting habitations.
Indisizable estates of inheri-
tance.
Royall honours and dignities.
Inualuable wealth and riches.

Sight and fruition
of God.

Society with Christ.
Company with all
Saints and Angels.

Glorification of our
bodies.

Perfection of our
soules

Knowledge.
Righteousnesse.
Loue and union
with God.

Unspeak-
able ioies
and plea-
sures in
the

THE

THE TEXTS.

WE looke for a new hea-
uen and a new earth, ac-
cording to his promises in which
dwelleth *righteousnes*, 2 Pet. 3. 13.

*In heauen
no sinne.*

The Dragon fought with his
Angels, *Reu.* 12. 7.

But they *preuailed not*, neither
was their place found any *more*
in heauen, *ver.* 8.

No temple

And the Dragon that old Ser-
pent called the *Diuell*, and *Satan*
was *cast out*, &c. *ver.* 9.

Reioyce yee heauens, and yee
that dwell in them.

The creature shall be deliuered
from the *bondage* of corruption
into the glorious liberty of the
sonnes of *God*, *Rom.* 8. 21.

*No thral-
dome.*

There remaineth a *rest* for the
people of *God*, *Heb.* 4. 9.

No labour.

Blessed are the dead that dye
in the *Lord*, for they *rest* from
their labours, *Reu.* 14. 13.

God shall wipe away *all teares*
from their eyes, *Reu.* 7. 17.

No sorrow.

They shall *hunger no more*, nor
thirst

No paine.

thirst any more, neither shall the Sun light on them, nor any heat, Rev. 7. 16.

No night.

And there shall bee *no night* there, and they shall neede no *candle*, nor the light of the Sun, for the Lord God giueth them light, &c. *Rev. 22. 5.*

No death.

There shall be no more *death*, neither *sorrow* nor *crying*, neither shall there be any more *paine*, for the first things are passed, *Rev. 21. 4.*

No curse.

And there shall bee no more *curse*, but the Throne of God and of the Lambe shall be in it, *Rev. 22. 3.*

No feare.

Your ioy shall *no man* take away from you, *Ioh. 16. 22.*

*There are
euerlasting
habitations.*

That they may receiue you into *euerlasting habitations*, *Luk. 16. 9*

For we know that if our earthly house of this Tabernacle bee destroyed, wee haue a building giuen of God, an house not made with hands, but *eternall* in the heauens, *2 Cor. 5. 1.*

An

An inheritance immortall, and
vndefiled, that *fadeth not away*,
reſerued in heauen for you, *1 Pet.*
1. 4.

*Indefez-
able eſtate of
inheritance*

They ſtrive for a corruptible,
but wee for an *incorruptible*
crowne, *1 Cor. 9. 25.*

When the chiefe Shepheard
ſhall appeare, ye ſhall receive an
incorruptible Crowne of glory,
1 Pet. 5. 4.

Take *inheritance* of the *kingdom*
prepared for you, *Mat. 25. 34.*

*Royall bo-
nours and
dignities.*

It is your Fathers pleaſure to
giue you the *kingdom*, *Luk. 12. 32*

They ſhall *raigne* for euer-
more, *Reu. 22. 5.*

And the building of the wall
was of *Iaſper*, and the City was
pure *gold* like to cleare glaſſe,
Reu. 21. 18.

*Inualluable
wealth and
riches.*

And the foundations of the
walls were garniſhed with all
manner of *precious ſtones*, *ver. 19*

And the gates were *twelue*
pearles, *ver. 21.*

The things which eye hath not
ſcene,

*Inſpeakable
ioyes and
pleaſures.*

seene, neither eare hath heard, neither can enter into mans heart to conceiue are, which *God* hath prepared for them that loue him, *1 Cor. 2. 9.*

In thy presence is the *fulnesse* of ioy, and at thy right hand there are *pleasures* for euermore, *Psal. 16. 12.*

They shall bee satisfied with the *fulnesse* of thy house, and thou shalt giue them drink out of the *riuer* of thy pleasures, *Psal. 36. 8.*

For with thee is the *well* of life, &c. *verse 9.*

I know that my Redeemer liueth, and I shall see *God* in my flesh, *Iob 19. 25.*

is the sight
and fruitio
of God.

Now we see in a glasse darke-ly, but then wee shall see face to face, *1 Cor. 13. 12.*

And they shall see *his face*, and his Name shall bee in their fore-heads, *Reu. 22. 4.*

As for me, I will behold thy presence in righteousness, and when I awake vp after thy likeness, I shall

shall be *satisfied with it*, Ps. 17. 16.

Father I will that they which thou hast giuen me may be *where I am*, that they may behold my glory which thou hast giuen me, Ioh. 17. 24.

Societie
with Christ

These follow the *Lambe* where-soeuer hee goeth, *Reuelation* 14. 4.

Wee are come to the Mount *Sion*, and to the City of the li-ving *God*, and to the celestially *Ie-rusalem*, and to the company of innumerable Angels, Heb. 12. 22.

Companie
with Saints
and Angels

And to the Congregation of the first-borne which are written in heauen, &c. ver. 23.

This corruptible shall put on *incorruption*, and this mortall shall put on *immortality*, 1 Cor. 15. 13.

Glorificati-
on of the
body.

The glory of the earthly is one, and the glory of the heauenly is another, vers. 40.

There is one *glory* of the Sun, and another of the Moone, and another *glory* of the Starres, for one

one starre differeth from another starre in *glory*, *ver. 41.*

So also is the resurrection of the dead, &c. *ver. 42.*

He shall *change* our vile body, and make it *fashioned* like vnto his glorious body, *Phil. 3. 21.*

Perfection
of the soule

They that be wise shall *shine as* the firmament, and they that turne many to righteousness as the starres for euer, *Dan. 12. 3.*

In know-
ledge,

Now I know but in part, but then *I shall know as I am knowne*, *I Cor. 13. 12.*

Righteous-
nesse,

We are come to the *congregation of the first-borne* which are written in *heauen*, and to God the Iudge of all, and to the spirits of iust and *perfect men*, *Heb. 12. 23.*

When that which is *perfect* shall come, then that which is in part shall be abolished, *I Cor. 13. 10.*

Loue.

Loue *doth neuer fall away*, though that prophecyng be abolished, or that tongues cease, &c. *ver. 8.*

I pray that they all *may be one*,
as thou, O Father, art in me and I
in thee, euen that they *may be al-*
so one in vs, &c. *Ioh. 17. 21.*

*Union with
God.*

*An Hymne for the Sabbath
Euening.*

Return to thy rest, o my soule,
for the Lord hath dealt gra-
ciously with thee, *Psal. 116. 7.*

*In Gods Word will I reioyce; in
the Lords Word will I comfort
me, Psal. 56. 10.*

*The words of the Lord are pure
words, like as siluer which from
the earth is tryed, and purified se-
uen times in the fire.*

*Blessed are they that dwell in
thine house, they will be alway
praysing thee.*

*They will goe from strength to
strength, and to the God of Gods
appeareth euery one of them in Si-
on, Psal. 84. 47.*

*I will giue thanks to the Lord
in the Congregation from the
ground of the heart, Psal. 68. 26.*

Vnto

*Vnto thee, O God, I will pay
my vowe, vnto thee will I giue
thanks, Psal. 56. 12.*

*Shew the light of thy counte-
nance vpon thy seruant, and teach
me thy Statutes, Psal. 115.*

*An Euening Prayer for the
Sabbath.*

HOly, holy, holy Lord God
Almighty, which was,
which art, and which art
to come, hallow my nature, that I
may hallow thy Name. As thou
impartest thy goodnesse to mee
whereby I line and moue in thee:
so I beseech thee communicate to
me some measure of thy holines,
that I may line & moue to thee.
Let thy spirit of grace possesse my
body and soule, that the desires
of my mind, and thoughts of my
heart, and words of my lips, may
be holines vnto thee. Sanctifie me
that I may glorifie thee. And first
with ioy and thankfulness I ac-
knowledge

knowledge it a special testimony of thy loue, that thou hast giuen me liberty and meanes to *keepe a holy Sabbath* vnto thee, to meet in thy House, to offer vp my ioint-prayers and thank-giuing with thy holy congregation, to confesse my finnes, to professe my faith, to lay open my wants, to cheere vp my selfe by singing the *sweet Songs of Sion*, to heare thy sacred Word read and preached; whereby my faith hath beene strengthened in the mysteries of saluation, my hope established in the promises of thy Gospell, and my life set forward in a settled course of holinesse and righteousness, whereby the *Kingdome* of sinne and Satan is beat downe and destroyed, and the *Kingdome of Christ* built vp in mee, By this thy Word, the carelesse sinner is admonished, the ignorant instructed, the presumptuous terrified, and the penitent comforted, the power of
sinne

*Here thou
mayest in-
sert the
principall
Doctrine
which thou
hast heard
from thy
Pastors
mouth.*

sinne is abated, the force of temptations weakned, the motions of the spirit quickned, grace reuiued, and my Election assured by the infallible Markes, and tokens thereof set before mee in holy Scriptures. Blessed be thy Name for it, this day thy Word hath *dwelt* with mee *richly in all wisdom*. The *dispenser of thy mysteries* hath scattered many Doctrines like so many pearles among thy people. Lord grant that with *Mary I keepe these*, and all thy *sayings in my heart*, and make vse of them in my life, and receiue comfort from them at my death. And here I would proceed to entreat at thy hands the continuance and increase of thy spirituall and temporall blessings vpon mee, but my sinnes *lye at the doore* of my conscience and affright mee. My heart *smites* mee for my failings in the performance of the duties of thy Sabbath. My deuout Meditati-
ons

ons haue bin *stified in the wombe* that bare them: my prayers haue not beene without distractions, my hearing without wearisomnesse, nor my almes-deeds without grudging. Pardon, deare Father, my want of preparation before I came to thine house, of intention and Zeale at thy seruice, and want of Meditation and Application of those things which I heard there since I came thence. Bury I beseech thee these slips and all other my sins, especially of this weeke & day, in the *night* of eternall obliuion. Ease me of the burden of them, that I may more securely repose my body and soule vpon thy gracious protection, to take their naturall refreshing by *sleep*, whereby I may be enabled and strengthened to doe thee better seruice the next day in *walking carefully*, diligently, conscionably, & constantly in the *waies of thy comandements*, and the duties of my calling.

The

The close out of Scripture.

Now the very God of peace sanctifie me throughout, and I pray God that my whole spirit and soule, and body, may bee kept blameles unto the comming of the Lord Iesus Christ, Amen.

Mun-

M V N D A Y'S D E-
votion, being the second
day from the Creation.

The Father worketh.

*The worke of Creation on
this day.*

A Gaine God said, Let there
be a Firmament in the mid-
dest of the waters, and let it
separate the waters from the wa-
ters, Gen. 1. 3. Then God made
the Firmament, and separated the
waters that were under the Fir-
mament from the waters that
were above the Firmament, and
it was so; and God called the Fir-
mament Heaven, verse 7. So the
evening and the morning were the
second day, verse 8.

I

And

And I Worke.

THe worke of Redemption to bee remembred on this day, is prophesied of, *Esay 50.6. I gaue my backe vnto the smiters, &c. and Psal. 2:2. The Kings of the earth stood vp, and the rulers tooke counsell together against the Lord and against his Anointed.* It is related in the Gospel, *Mat. 27.1.2. all the chiefe Priests and the Elders of the People tooke counsell against Iesus to put him to death. verse 30. and they spit vpon him, &c.*

For thine instruction meditate

In the morning vpon the worke of Creation.

In the euening vpon the worke of Redemption.

For thy comfort apply the

Use of the oze.

Benefit of the other.

For thy correction reprove thy

Abuse of the one,

Vnthankfulness for the other.

Quicken

Thy thanks by the Hymne.

Thine obedience by the admonition.

Thy Zeale and Deuotion by the prayer ensuing.

THE

THE HYMNE.

HAue I not remembred
thee in my bed, and
thought vpon thee when
I was waking, Psal. 63. 7.

Because thou hast beene my
helper, therefore under the shadow
of thy wings will I reioyce, ver. 8.

My soule hangeth vpon thee,
thy right hand hath upholden me,
verse 9.

Save me, O God, for the wa-
ters are come in, euent to my soule,
Psal. 69. 1.

I sticke fast in the deepe mire
where no ground is: I am come in-
to deepe waters, so that the flouds
runne ouer me, verse 2.

My misdeeds preuaile against
me; O be thou mercifull vnto my
sinnes, Psal. 65. 3.

Blessed is the man whom thou
choosest and receivest vnto thee,
he shall dwell in thy Courts, and
shall be satisfied with the pleasures

of thine House, euen of thy holy Temple, verse 4.

Thou shalt shew vs wonderfull things in thy righteousness, O God of our saluation, thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea, verse 5.

Thou stillest the raging of the Sea, and the noise of the waues. and the madnesse of his people, verse 7.

They that dwell in the uttermost parts of the earth shall bee afraid of thy tokens, thou that makest the out goings of the Morning and Euening to praise thee, verse 8.

Thou visitest the earth and blessest it; thou makest it very plenteous, verse 9.

Thou waterest her furrowes, thou sendest raine into the little Vallies thereof: thou makest it soft with the drops of raine, and blessest the encrease of it, verse 11.

Thou

Thou crownest thy yeeres with thy goodnesse, and thy clouds drop fatnesse, verse 12.

They shall drop upon the dwellings of the wilderness, and the little hills shall reioyce on euery side, verse 12.

Hee gathereth the waters of the Sea together, and layeth vp the deepe as in a Treasure-house, Psal. 33. 7.

O praise the Lord of Heauen: praise him in the height, Psalme 148. 1.

Praise him all yee Heauens, and yee waters that be aboue the Heauens, verse 4.

Praise the Lord upon earth yee Dragons and all deepes, verse 7.

Fire and Haile, Snow and vapours, winde and storme fulfilling his Word, verse 8.

Sing vnto God o ye Kingdomes of the earth: o sing praises vnto the Lord, Psal. 68. 32.

Which sitteth in the Heauens

over all from the beginning: loe
hee doth send out his voice;
yea, and that a mighty voice,
verse 23.

Ascribe yee power unto God:
his worship and strength are in
the Clouds, verse 34.

The

The Admonition for Munday, being an
Exhortation to humility or pouerty in Spirit,
whereunto our Saviour ascribeth the first

BEATITUDE.

THE ANALYSIS.

- 1 God's infinite Majestie, puritie, perfection.
- 2 Mans vilenesse, sinfulness, wretchednesse; wants; of which before: See the Preparation to Prayer.
- 3 Diuine Precepts.

The speciall mo-
tiues to
humility
set down
in the
Scrip-
tures are;

- | | | | | |
|---|---|-------------------------|---|----------|
| 4. Holy
patterns
of this
vertue in | { | God the Father. | { | Law. |
| | | Christ. | | |
| | | The Saints
vnder the | | Gospell. |

- | | | |
|---|---|---|
| 5 Graci-
ous pro-
mises
made to
the hum-
ble, of | { | 1 Neerenesse & so-
ciety with God. |
| | | 2 Sauing know-
ledge. |
| | | 3 Sanctifying grace. |
| | | 4 Honour and pre-
ferment. |
| | | 5 Eternall blessed-
nesse in heauen. |

THE TEXTS.

Divine pre-
cepts.

TAke my Yoake vpon you,
and learne of me, that I am
meeke and lowly in heart,
and you shall finde rest to your
soules, *Mat. 11. 29.*

Vnlesse yee become as one of
these *little ones* yee cannot enter
into the Kingdome of GOD,
Mat. 18. 23.

Cast downe your selues before
the Lord, and he will lift you vp,
James 4. 10.

Decke your selues inwardly
with *lowlineffe* of minde, *1 Pet.*
5. 5.

Humble your selues vnder the
mighty hand of God, that he may
raise you in due time, *verse 6.*

Holy exam-
ples.

Who is like to the Lord our
God that hath his dwelling on
high, and yet *humbleth himselfe*
to behold the things that are in
heauen and in earth, *Psal. 113. 5.*

Christ.

I am among you as hee that
mini-

ministreth, Luke 22.17.

And he began to wash his Disciples feet, and to wipe them with the towell wherewith hee was girded, *Ioh. 13.5.*

He emptied himselfe, or made himselfe of no reputation, *Phil. 2.7.*

He humbled himselfe, and became obedient to death, euen the death of the Crosse, *Phil. 2.8.*

I will speake vnto the Lord who ain but dust and ashes, *Gen. 18.17.*

Abraham.

I am not worthy of the least of all thy mercies, and of all thy truth which thou hast shewed to thy seruant, *Gen. 32.10.*

And he said, wherewith shall I saue Israel? Behold my Father is poore in Manasseh, and I am the least in my Fathers house, *Iudg. 6.15.*

Gedeon.

Lord I am not high-minded, &c. *Psal. 131.1.*

And David said vnto Saul, who am I, and what is my life, and my

David.

I 5 fathers

father's family in Israel that I shall be Son in Law to a King, 1 Sam. 18. 18.

Salomon.

And now, O Lord my God, thou hast made thy seruant King, in stead of *Dauid* my Father; and I am but a *little child*; I know not how to go in and out, 1 King. 3. 7.

Ezekiah.

Notwithstanding, *Ezekiah* humbled himselfe for the pride of his heart, both he and the inhabitants of Ierusalem, so that the wrath of the Lord came not vpon them, 2 Chron. 32. 20.

Iob.

Then *Iob* arose and rent his Mantle, and shaued his head, and fell downe vpon the ground, and worshipped, Iob 1. 20.

Daniel.

O Lord God, righteousness belongeth to thee, but to vs confusion of face at this day, Dan. 9. 7.

Iohn Baptist

He that commeth after me is greater then I, whose shoe-latchet I am not worthy to vnloose, Mat. 3. 11.

When hee was not farre from the

the house, the Centurion sent vnto him, saying; Master trouble not thy selfe, *I am not worthy that thou shouldest come vnder the roofof my house, Luke 7.6.*

The Centurion.

When Simon Peter saw it, hee fell downe on his knees, saying; Goe from me, Lord for I am a sinfull man, *Luke 5.8.*

Peter.

The Publican standing a farre off would not lift up his eyes to heauen, but striking his breast said; Lord be mercifull to me a sinner, *Luke 18.15.*

The Publicane.

I am the least of the Apostles not worthy to be called an Apostle, *1 Cor. 15.9.*

Paul.

Jesus Christ came to saue sinners, whereof I am chiefe, *1 Tim. 1.15.*

I am the Rose of the field, and the Lilly of the valleys, *Cant. 2.1.*

Promises to the humble of the favour of God

I dwell in the high and holy place with him also that is of an humble & cōtrite heart, to reuiue the spirit of the humble, *Is. 57.15*

To this man will I look, euen

to

to him that is *poore*, and of a *contrite spirit*, and trembleth at my word, *Isa. 66. 2.*

wisedome.

When pride commeth, then commeth shame: but with the *lowly is wisedome*, *Prou. 11. 2.*

Thou hast hid these things from the wise and prudent, and reuealed them vnto *babes*, *Mat. 11. 21.*

Sanctifying grace.

Hee giueth *more grace*, wherefore he saith, *God resisteth the proud*, but giueth grace to the *humble*, *Iam. 4. 6.*

Preferment

Before destruction the heart of man is haughty; but before honour is *humility*, *Pro. 18. 12.*

Hee that *humbleth* himselfe shall be *exalted*, *Luke 14. 11.*

He raiseth the *poore* out of the *mire*, and listeth the *needie* out of the *dunghill*, *Psal 113. 7.*

That he may set him with *Princes*, euen with the *Princes* of his people, *verse 8.*

Blessednesse

Blessed are the *poore in spirit*, for theirs is the *Kingdome of Heauen*, *Mat. 5. 3.*

The

THE PRAYER FOR

Munday morning composed

- of { 1. Petitions futable to
 the worke of the day.
 2. Motiues to humilitie
 agreeable to the prece-
 dent exhortation.

The *second daies*
 Deuotion.

Father Almighty, maker of-
heauē & earth, who createdst
the Euening and the Morning the
secōd day as wel as the first. Con-
tinue, I beseech thee, vnto mee as
well the comfortable rest of the
Euening to refresh me after my
labour and trauaile, as the most
needfull light of the Morning to
manage my affaires and busi-
nesses. But especially perpetuate
vnto mee the repose of a quiet
conscience, and the cleare light of
the Gospel; to guide my feete into
the way of peace. This light con-
 uinceth

uinceth the errours of my vnderstanding, the dep rauation of my wil, the disorder of my affections, the impurity of my thoughts, the *vanity of my desires, the deceitfulnesse of my heart,* and the wickednes of al my waies. This *light* sheweth mee what I was in my birth, slime and filthinesse; what in my life, vanity and folly; and what in my death, stench & rottenesse. This *light* discovereth vnto mee that *I haue nothing which I haue not receiued; that without Christ I can doe nothing; that in me (that is in my body) dwelleth no good; that I am not able of my selfe, as of my selfe; to thinke a good thought; that I cannot desire to thinke, nor haue wil to desire; nor grace to will any good.* My comforts are rare; my crosses frequent; my pleasures momentary; my paines permanent; my gifts small; my wants and infirmities great; my helps weake; my assaulks strong; my
good

good deeds few, and they tainted with imperfections, my sins infinite. Let these considerations, O Lord, *humble me in my selfe, that Christ may raise me; wound me in my selfe, that Christ may beale me; burden me in my selfe, that Christ may ease me; kill mee in my own conceit that Christ may quicken me; make mee most vile in mine owne eyes that I may bee most deare and precious in his.* O Lord which as vpon this day createdst the clouds to raine vpon the earth; *showre downe thy graces abundantly into my heart to mollifie it, that the seede of the Word may take deepe root downward in humility, and spring upward in hope, and spread abroad by charity, & fructifie in all kinds of good workes.* Lord who this day separatedst the waters from the waters, *separate, I beseech thee, & distinguish betweene the waters of teares which I shed for my sins, and those others which I*
shed

shed for worldly crosses and calamities. Cast away the one, and *put the other into thy bottle.* Lord who this day *madeſt the heauens* (or ayre) without which I cannot liue naturally, no not for a moment ; infuse into my heart the *Spirit of grace*, without which spiritually I cannot breath in my prayers, nor sigh, not so much as moue any facultie or part of soule or body *vnto thee.* As oft as I *take in*, or *let out* the aire which I breathe, let mee receiue in grace from thee, and *breathe out* praise vnto thee, *Amen.*

The close out of Scripture.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost be with me, 2 Cor. 13. vlt.

The

The Euening's Deuotion
for *Munday.*

THE HYMNE

HEare me, O Lord, in the
multitude of thy mer-
cies; euen in the truth
of thy saluation, Psalme 69.
14.

Let not the water floods
drowne mee, nor the deepe
swallow mee vp: and let not the
pit shut her mouth vpon mee,
verse 16.

Thou diddest diuide the sea
through thy power, and brakest
the heads of the Dragons in the
waters, Psal. 74. 14.

Thou smotest the heads of Le-
uiathan in peeces, and gauest
him to bee meate for the people
in the wildernesse, verse 15.

Thou broughtest out foun-
taines and waters out of the
hard

hard Rockes; thou driedst up mighty waters, verse 16.

Thou art the God that doth wonders, and hast declared thy power among the people, Psalme 77. 14.

The waters saw thee O God, the waters saw thee and were afraid, the depths also were troubled, verse 16.

The clouds powred out water; the aire thundered, and thine arrowes went abroad, verse 17.

The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moued, verse 18.

Thou bringest forth clouds from the ends of the world, and sendest forth Lightnings with the raine, bringing the windes out of his treasures, Psal. 135.

The springs of water were scene, and the foundations of the round world were discovered at thy chiding, O Lord; at the blasting

sting of the breath of thy dispea-
sure, Psalme 18.15.

Thy way is in the Sea, and
thy pathes in the great waters,
and thy footsteps are not knowne,
Psalme 77. 19.

The

THE ADMONITION

*for Munday's Evening, being an
exhortation to meeknesse.*

THE ANALYSIS.

The speci-
all Argu-
ments to
perswade
meeknes,
set downe
in Scrip-
ture, are
drawne
from

1 The causes

Impulsive

- 1 diuine precepts.
- 2 humane frailty.

God the { Father.
Sonne.
H. Ghost

Exem-
plary :

The Saints.

The creatures in
w^{ch} nature hath
patern'd this
vertue.

2 The effects

1 Peace

{ With God.
With men.

2 Wealch.

3 Wisedome and spiritual
vnderstanding.

4 Sanctifying graces, the
fruits of the Spirit.

5 Blessednesse.

THE

THE TEXTS.

PVt them in minde, &c. *Tit.*
2.1.

That they be no *brawlers*, but
gentle, shewing all *meekenesse* to
all men, *verse 2.*

If any man bee ouertaken in a
fault, ye which are spirituall re-
store such a one in the spirit of
meekenesse, *Gal. 6.1.*

I beseech you that yee walke
worthy of the vocation where-
with ye are called, with *lowlines*,
and *meekenesse*, with long-suffe-
ring, *forbearing one another* in
loue, *Ephes. 4.2.*

Put on therefore, as the Elect
of God, holy and beloued, the
bowels of mercy, *kindnesse*, *hum-
bleness* of minde, *meekenesse*,
long-suffering, *Col. 3.12.*

*Forbearing one another, for-
giuing one another*; if any man
haue a quarrell against any, euen
as Christ forgane you, so also do
ye, *ver. 13.*

But

God com-
mandeth
meekenesse.

But thou, O man of God, flie these things, and follow after righteousness, godlinesse, faith, patience, *meekenesse*, *1.Tim.6.11*

Dearely beloued auenge not your selues, but rather *giue place vnto wrath*; For it is written, vengeance is mine, I will repay, saith the Lord, *Rom.12.19.*

Wherefore, my beloued Brethren, let euery man be swift to heare, slow to speake, and *slow to wrath*, *James 1.19.*

For the wrath of man worketh not the righteousness of God, *verse 20.*

Look diligently, lest any man faile of the grace of God; lest any *root of bitternes* spring vp and trouble you, and thereby many be defiled, *Heb.12.15.*

Our condition requires it.

Consider thy selfe, *least thou also be tempted*, *Gal.6.1.*

Let him among you that is without sin, cast the first stone, *John 8.7.*

Hee shall haue iudgement without

without mercy that hath shewed
no mercy; and mercy reioyceth
against iudgement, *Iam. 3. 13.*

And they heard the voice of
the *Lord* in the *coole* of the day,
walking in the garden, &c. *Gen.*
3. 8.

And after the earthquake there
was a fire, but *God* was not in the
fire; and after the fire a *still small*
voice, *verse 12.* (in which voice
God was.) And it was so when
Eliab heard it, &c. *verse 13.*

Neuerthelesse, for thy great
mercies sake, thou diddest not
utterly consume them, nor for-
sake them, for thou art a *gracious*
and *mercifull* *God*, *Nehem. 9. 31.*

God said to *Jonah*, *Doeſt thou*
well to be angry for thy *Gourd*?
Jonah 4. 9.

Thou haſt pitie on the *Gourd*
for which thou haſt not labou-
red, which came in a night, and
perished in a night, *verse 10.*

And ſhould not I ſpeake Nine-
ueh that great Citie, wherein are
more

Examples
of meeknes
in God.

God the
Father.

more then sixscore thousand persons that cannot discern between their right hand and their left; and also much cattell, *ver. 11.*

The Sonne.

Tell the daughter of *Sion*, Behold the King commeth vnto thee, *meeke, Mat. 21. 5.*

He shall not strine nor crie; neither shall any man heare his voice in the streets, *Mat. 12. 19.*

A bruised reede shall hee not breake, nor smoking flaxe shall he not quench, *verse 20.*

I beseech you by the meekenesse and gentlenesse of *Christ*, 2 *Cor. 10. 1.*

The Spirit.

They said, Lord wilt thou command that wee call for fire from heauen, &c. *Luke 9. 54.*

But hee turned and rebuked them, and said, yee know not of what spirit yee are made, *ver. 55.*

Loe the heauens were opened vnto him, and hee saw the Spirit descending like a Dove, and lightening vpon him, *Mat. 3. 16.*

The Saints.
Moses.

Now *Moses* was a very mecke
man

man aboue all the men that were
vpon the face of the earth, *Num.*
12.3.

Let him curse, seeing the Lord
hath said vnto him, Curse *Dauid*:
who shall then say ; wherefore
hast thou done so? *2 Sam.* 16. 10.

Dauid.

My soule is euen as a weaned
child, *Psal.* 131. 3.

But I was like a *Lambe*, or an
Oxe that is brought to the
slaughter ; and I knew not that
they had deuised deuices against
me, *Ier.* 11. 19.

Ieremiah.

Iesus said, it is not meet to take
the childrens bread, and cast it to
Dogs, *Mar.* 7. 27.

And shee said vnto him, Yes
Lord ; yet the dogges vnder the
table eate of the childrens crums,
verse 28.

*The woman
of Canaan.*

But wee were gentle among
you ; euen as a nurse cherisheth
her children, *1 Thes.* 2. 7.

Saint Paul.

Thy name is as an ointment
powred out, *Cant.* 1.

*Resemblan-
ces in the
creatures.*

The anointment which ye haue
K receiued

receiued of him abideth in you,
1 Ioh. 2. 27.

I will giue them *hearts* of
flesh, Ezech. 11. 19.

I send you as *Lambes* among
wolues, Luk. 10. 3.

Behold the *Lambe* of God, &c.
Ioh. 1. 29.

Hee was led as a *sheepe* to the
slaughter, and like a *Lamb* dumb
before the shearer, so opened he
not his mouth, Mat. 8. 32.

Be wise as *Serpents*, and inno-
cent as *Doves*, Mat. 10. 16.

Meekenesse
bringeth
Peace.

Learne that I am *meeke*, and ye
shall finde *rest* vnto your soules,
Mat. 11. 29.

Wealth.

The *meeke* shall *prosper* in the
earth, and shall delight them-
selues in the *abundance* of *peace*,
Psal. 37. 11.

Honour.

The Lord *lifteth up* the *meek*,
Psal. 147. 6.

Wisedome.

The *meeke* shall hee *guide* in
iudgement, and the *meeke* will he
teach his way, Psal. 25. 9.

Who is a wise man and indued
with

with knowledge among you,
let him shew out of a good con-
versation his works in *meeknesse*
of *wisdome*, *Iam. 3.13.*

Receiue with *meeknesse* the
word ingrafted in you, which is
able to *save your soules*, *Iam. 1.21*

The *wisdome* which is from
aboue, is first pure, then *peacea-
ble*, *Iam. 3.17.*

And the *fruits* of righteous-
nesse are sowne in *peace* of them
that *make peace*, *ver. 18.*

Blessed are the *meeke*, for they
shall inherit the earth, *Mat. 5.5.*

*The fruits
of the spirit.*

Blessednesse

K 2 The

The Prayer for Munday- Euening.

- Compo-
sed of
- 1 Petitions futable to the worke of the day.
 - 2 Motiues to meeknesse, agreeable to the precedent exhortation.

O *Lambe of God which takest away the sinnes of the world,* who as vpon this day wert appointed to bee led *as a sheepe to the slaughter, and as a Lambe before thy Shearers,* who gauest thy backe to the smiters, & thy cheeks to the nippers, and thine armes to the binders, and thy face to the spitters; apply, I beseech thee, vnto mee these thy *meeke* sufferings. Make that profitable to mee which thou enduredst for mee. Let thy bonds, O *meeke* Redeemer,

decimer, set me free ; let thy silence pleade for me, let thy spittle cure my blindnesse, let thy stripes heale me, let thy nakednesse cloth me, and let thy meekenesse in all discipline me. If thou who in the forme of God thoughtest it no robbery to be equal with God, yet humbledst thy selfe, & didst become obedient to death, euen the death of the Crosse, shall not I meekely submit my necke to the yoke ? If thou who art God didst empty thy selfe and become of no reputation, shall I that am but a worme of the earth fill my selfe, and swell with pride ? If thou sufferedst blowes, shal not I an affront ? If thou, the Beauty of Heauen, endurest spitting vpon, shall not I endure the fowle of a loose tongue ? Shall I for a word of disgrace venter my owne life and assault the life of my brother ? Doe I value the life of my body and soule so low, that I will pawne it for a toy, a trifle, a mocke, a
K 3 word ?

Word? God forbid. Thy *Law*,
O God, commandeth *meeknesse*;
thine example (my Lord) per-
swades *meekenesse*; my *condition*
requires *meeknesse*; my *frame*
and temper (after a sort) prea-
cheth *meeknesse*. Why hast thou
giuen me a *soft skinne*, but to pat-
terne in my body this vertue of
the minde? Why hast thou gi-
uen me a *tender heart*, but to re-
ceiue *deepe* the impression of
compassionate griefe? Why hast
thou giuen me *melting eyes* but
to *weep* for mine own infirmities,
and my brethrens calamities? Why
am I brought into the
world *disarmed*, without any of-
fensiue Weapon, but to teach
me that I should not fight with,
nor hurt any? Thou, O Lord,
hast created me a *Lambe*, shall I
by rage and cruelty make my
selfe a *Tyger*? Thou madest me
as a *soft rose of Sharon*, and *Lilly*
of the Valley, shall I turne my
selfe into a *thorne* and *thistle*? I
know

know Anger disfigureth the body, much more the soule. It hurteth and endangereth others, much more my selfe. It is very offensive to man, much more to thee; wherefore I beseech thee, let thy peace alwaies *rule in my heart*, and quell and subdue all my rebellious affections, especially this of wrath, the most violent and impetuous of all the rest. Weede out of my heart all accursed *Thornes and Thistles*, that the *seedes of thy Word* may bring forth the *fruits of righteousness*, which are sowne in peace of them that loue peace. O let not the Sun goe downe on thy wrath against me, or my wrath against my brethren, but grant that hauing made my peace with thee, by faith in thy blood, with my brethren by forgiuing them from my heart, & reconciling my selfe to them, I may lay me downe in peace and take my rest. And let thy hand, O Sauour, which shall

protect mee this night from all perils and dangers, raise me the next morning to serue thee in my calling, and magnifie thy goodnesse for all thy mercies and fauours vouchsafed vnto mee. So be it, *Amen.*

The close out of Scripture.

Blessing, honour, glory and power bee vnto him that sitteth vpon the Throne, and vnto the Lamb for euer and euer, Amen, Reu. 5. ult.

Tuesday's Deuotion, being the third day from the Creation.

The Father worketh, Ioh. 5. 17.

The worke of Creation.

GOd said againe, Let the waters vnder the Heauen bee gathered into one place,

place, and let the dry land appeare : and it was so, *Gen. 1. 9.*

And *God* called the dry land earth; and he called the gathering together of the waters Seas: and *God* saw that it was good, *v. 10.*

Then *God* said, Let the earth bud forth the bud of the hearbe that seedeth seede, the fruitfull tree, which beareth fruit according to his kinde, which hath his seede in it selfe vpon the earth: and it was so, *ver. 11.*

And the earth brought forth the bud of the herbe, that seedeth seede according to his kind; also the tree that beareth fruit, which hath his seede in it selfe according to his kinde : and *God* saw that it was good, *ver. 12.*

So the euening and the Morning were the third day, *ver. 13.*

And I worke, Ioh. 5. 17.

The worke of Redemption.

VV Ho is this that cometh from *Edom*, with

K 5

red

red garments from *Bozrah*? Hee is glorious in his apparell, and walketh in his great strength; I speake in righteousnesse, and am mighty to saue, *Isa. 63. 1.*

I haue troden the Wine-presse alone, & of all people there was none with me: for I will tread them in mine anger, and tread them vnder foot in my wrath, & their bloud shall bee sprinkled vpon my garments, and I will staine all my rayment, *ver. 3.*

And two dayes after followed the Feast of the Pasleouer, and of vnleuened bread: and the high Priests and Scribes sought how they might take him by craft, and put him to death, *Mar. 14. 1.*

But they said, Not on the feast day lest there be a tumult among the people, *ver. 2.*

And when he was in *Bethania*, in the house of *Simon* the Leper, as he sate at Table, there came a woman, hauing a box of Ointment

ment of Spikenard, very costly, and shee
brake the Box and powred it on his head,
ver. 3.

For thine instructi- } In the morning upon the worke of
on meditate } Creation.
In the evening upon the worke of
Redemption.

For thy comfort apply the } Use of the one.
Benefit of the other.

For thy correction reprove thy } Abuse of the one.
Unthankfulnesse for the
other.

Quicken } Thy thanksgiuing by the
Hymne.
Thine obedience by the ad-
monition.
Thy Zeale and Devotion by
the prayer ensuing.

THE

The Hymne for Tuesday-
morning.

Sing unto the Lord a new song;
sing cheerefully with a loud
voice, Psal. 32. 3.

For the Word of the Lord is
true, and all his workes are faith-
full, ver. 4.

Hee loveth rightcoufnesse and
iudgement; all the earth is full of
the goodnesse of the Lord, ver. 5.

He gathereth the waters of
the Sea together, as it were up-
on an heape, and layeth up the
deepe, as in a Treasure-house,
ver. 7.

Let the Earth feare the Lord;
stand in awe of him all yec that
dwell in the world, ver. 8.

For he spake and it was done;
he commanded, and it stood fast,
ver. 9.

He so layed the foundations, that
it should not moue at any time,
Psal. 104. 5.

He

He watereth the hills from above; the earth is filled with the fruits of his workes, ver. 3.

He bringeth forth grasse for the Cattle, and greene herbes for the use of men, ver. 14.

That he may bring food out of the Earth, and Wine that maketh glad the heart of man, and Oyle to make him a cheerefull countenance, and Bread to strengthen mans heart, ver. 15.

The Trees of the Lord also are full of sap, euen as the Cedars of Lebanon which he hath planted, ver. 16.

He conereth the Heauens with Clouds, and prepareth raine for the earth, and maketh the grasse to grow upon the mountaines, Psal. 147. 8.

Which giueth to the beasts their foode, and to the young Rauens that cry, ver. 9.

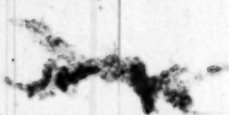
Praise the Lord upon earth ye Dragons and all deepes, Psalme 148. 7.

Moun-

Mountaines and all Hills, fruit-
full Trees and all Cedars, ver. 9.

Euery day will I giue thanks
unto the Lord, and praise his
Name for euer, Psal. 145. 2.

Thou hast giuen me more ioy of
heart, then they whose Corne and
Wine, and Oyle encreased. Ps. 4. 8



THE

*The Admonition for Tuesday
morning: being an exhorta-
tion to godly sorrow.*

THE ANALYSIS.

We must
desire &
pray for
godly
sorrow,
because
it is

- 1 A special Law.
duty requi- }
red in the } Gospel.
- 2 The Saints conti-
nuall practise.
- 3 A necessary dispo-
sition to make vs ca-
pable of the Gospel.
- 4 A Sacrifice wel plea-
sing to God.
- 5 An effect of true
conuerfion.
- 6 An efficient cause of
many diuine vertues.
- 7 An affurance of e-
ternall ioy and com-
fort.
- 8 The want of it, a
fearefull signe of a
reprobate fenfe.

THE

THE TEXTS.

1 Gods
Comman-
dement.

TVrne ye vnto me with all
your heart, with *fasting,*
weeping and mourning, Io-
el 2. 12.

And *rent your hearts* and not
your garments, &c. *ver. 13.*

And in that day did the Lord
God of hosts call to *weeping and*
mourning, and to baldnesse, and
girding with Sackcloth, Isa. 22. 12

Now I reioyce, not that yee
were made *sorry,* but that yee
sorrowed to repentance, 2 Cor. 7. 9

For ye were made *sorry* after a
godly manner, that ye might re-
ceiue damage in nothing.

Weepe not for me, but weepe for
your selues, Luk. 23. 28.

Ye shall *weep and lament,* &c.
Iob. 16. 20.

Howle & lament, &c. Iam. 5. 1.

2 The
Saints pra-
tise.

I abhorre my selfe, and *repent*
in dust and ashes, Iob 42. 6.

I fainted in my mourning; I
cause

cause my *bed* euery night to swimme, and *water* my couch with my *teares*, *Psal* 6.6.

I wil confesse my wickednes, & be sorry for my sins, *Psal*. 38. 18.

Hezekiah humbled himselfe for the pride of his heart, he and the inhabitants of Ierusalem, and therefore the wrath of the Lord came not in the dayes of *Hezekiah*, 2 *Cro*. 33. 12.

Hezekiah.

And when he was in affliction hee besought the Lord his God, and humbled himselfe greatly before the God of his fathers, 2 *Cro*. 33. 12.

Manasses.

And prayed vnto him, and was intreated of him, *ver*. 13.

Now when *Ezra* had prayed, and had confessed weeping and casting himselfe downe before the house of God, there assembled vnto him, out of Israel, a very great congregation of men, and women, and children; for the people wept very sore, *Ezr*. 10. 1

Ezra.

And *Peter* remembered the words

Peter.

words which *Iesus* said vnto him, Before the Cocke crow twice, thou shalt deny me thrice; and hee went out, and wept bitterly, *Mat. 26. 75.*

3 A preparation to the Gospell.

Come vnto me all ye that are *heauy laden*, and I will ease you, *Mat. 11. 28.*

He hath anointed me to preach the Gospell to the poore, he hath sent me to heale the *broken hearted*, *Luke 4. 18.*

4 A sacrifice acceptable to God.

The *Sacrifice of God* is a *contrite spirit*; a *broken* and a *contrite heart*, O God, thou wilt not despise, *Psal. 51. 17.*

Put my *teares* in thy bottle; are not these things noted in thy booke, *Psal. 56. 8.*

The Lord hath heard the voice of my weeping, *Psal. 6. 8.*

Tell *Hezekiah*, the Captaine of my people, saying; I haue heard thy prayer, I haue seene thy *teares*, I will heale thee, *2 Kings 20. 5.*

5 The effect of true conversion.

And when they heard these things,

things, they were *pricked in their hearts*, and said vnto *Peter, Men and Brethren*, what shall we doe?
Acts 2.37.

Godly sorrow causeth repentance not to be repented of; but worldly sorrow causeth death,
2 Cor. 7. 10.

6 A cause
 of many d.
 uine ver-
 tues.

For behold this selfe same thing that yee sorrowed after a godly sort, what carefulnesse it wrought in you, yea what clearing of your selues, yea what indignation, yea what feare, yea what vehement desire, yea what zeale, yea what reuenge, *ver. 11.*

They that sow in teares shall reape in ioy, *Psal. 126. 7.*

7 Bringeth
 ioy and
 comfort.

I dwell with him that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to reuiue the heart of the contrite, *Isa. 57. 15.*

Ye shall be sorrowfull, but your sorrow shall bee turned into ioy, *Ioh. 16. 20.*

Blessed are they that mourne,
 for

8 The want
of it feare-
full.

for they shall be comforted, *Mat.*

5. 4.

Wee haue mourned vnto you,
and yee haue not wept, *Luke*

7. 32.

And yee are puffed vp, and
haue not sorrowed, *1 Cor. 5. 2.*

Woe bee vnto thee *Corazin*,
woe vnto thee *Bethsaida*, &c.
for they, &c. in sackcloth, *Mat.*

11. 21.

And I gaue her time to repent,
and she would not repent, *Reuel.*

2. 21.

After thy hard and impenitent
heart treasurest vp to thy selfe
wrath in the day of wrath, *Rom.*

2. 3.

THE

THE PRAYER FOR

Tuesday morning; composed

- of { ¹ Petitions futable to
the worke of the day.
² Motiues to godly
sorrow agreeable to
the precedent exhortation.

O That my head were water,
& mine eyes were a spring
of teares, that I might
weep day & night, for the deluge
of sinne ouerflowing the whole
world; but especially, for the in-
undation therof in this our Iland.
We are *ouerwhelmed* in this Tor-
rent, and should be *drowned*, but
that the gales of thy Spirit driue
it somewhat backe, and thy re-
straining Grace with the publike
discipline of our Lawes and Ca-
nons set some bounds to it.
What hearts can vent *sighs* e-
nough, what eyes yeeld suffici-
ent

ent teares to bewaile those publicke finnes, vnder the burthen whereof the Land sinketh; besides those priuate, which lye as heauy on each of vs in particular? Sinnes of *omission*, finnes of *commission*; sinne of *birth*; finnes of *life*; finnes of *youth*, finnes of *age*; finnes of *frailty*, finnes of *wilfulnesse*; finnes of *act*, finnes of *habit* add *custome*; finnes of *secret taint*, finnes of *open staine*; Sinnes of *infirmity* committed against the *power* of the *Father*; finnes of *ignorance* against the *wisdome* of the *Sonne*; and finnes of *malice* against the *grace* of thy *holy Spirit*. If I should goe about to extenuate my finnes, euen that would aggrauate them: if to excuse them, my conscience would condemne me. For I must confesse to thy *glory*, and my *owne shame*, that by my Originall and Actuell secret and open, sudden and aduised, ignorant and malicious finnes, I haue dishonoured thy

thy Name , prophaned thy Word, *defaced thine Image, grieved thy Spirit, despighted thy Grace*, wounded my owne conscience, stained my good name, scandalized my profession, depriued my selfe of the comfort of the Gospell, of the protection of Angells, of the sweet fellowship of thy Spirit, and drawne vpon mee many heauy iudgements, *and treasured vp wrath against the day of wrath.* Yet because I *mourne* (with *Dauid*) in my prayers, I *weepe bitterly* with Peter, I *abhorre my selfe in dust and ashes* with Iob, I *am ashamed and confounded* with Ezra, Lord let thy mercy preuaile against thy iustice; my *sighs and teares* against my sinfull ioyes, and thy Sonnes blood euen against my crimson finnes. Lord who on this day *madest drie Land*, and firme ground to appeare, drie vp my *teares* with the beames of thy mercy, and giue me firme ground
of

of comfort in thy Word. Lord, who on this day createdst all kind of seeds, sow in my heart the incorruptible seede of thy Word, that I may thereby be regenerated to a lively hope. Lord, who on this day createdst all kinds of fruitfull Trees, make mee like a good Tree to bring forth good fruit here, that I may hereafter eat of the Tree of Life which is in the midst of the Paradise of God. So be it. Amen.

The close out of Scripture.

God, the Father of our Lord Iesus Christ, grant me, according to the riches of his glory, that I may be strengthened by his spirit in the inner man, Ephes. 3.16.

That Christ may dwell in my heart by faith, that I being rooted and grounded in love, ver. 17.

May be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, v. 8.

And

*And to know the loue of Christ
which passeth knowledge, that I
may bee filled with the fulnesse of
God, verſe 19.*

*The Deuotions for Tuedayes
Euening.*

THE HYMNE

*Alluding to the worke of God
on this day in the
Allegory.*

O *Vt of the deepe haue I cal-
led vnto thee, O Lord;
Lord heare my voice, Pſal.*

130 1.

*O let thine eares conſider well
the voice of my complaint, verſe 2.*

*If thou Lord wilt bee extreme
to marke what is done amiſſe, O
Lord, who can abide it, verſe 3.*

*But there is mercy with thee,
therefore thou ſhalt be feared, v. 4.*

*I looke for the Lord; my ſoule
doth waite for him; in his Word is
my truſt, verſe 5.*

L

My

*My soule flyeth to the Lord
before the Morning watch, I say
before the Morning watch, v.6.*

*I haue watched, and am euen
as a Sparrow that sitteth alone on
the house top, Psal. 102.7.*

*My heart is smitten downe
and withered like grasse, so that
I forget to eat my bread, verse 4.*

*Blessed is the man whom thou
chastenest, O Lord, and instructest
him in thy Law.*

*They that sowe in teares, shall
reape in ioy, Psal. 126.7.*

*Hee that now goeth on his way
weeping, and beareth forth good
seede, shall doubtlesse come againe
with ioy, and bring his sheaves with
him, verse 8.*

*The righteous shall flourish
like a Palme-tree, and shall spread
abroad like a Cedar in Lebanon,
Psal. 92.11.*

*Hee shall be like a tree planted
by the Riuer's side, which bringeth
forth her fruit in due season, Ps. 1.3*

*Whose leafe shall not fall, and
what-*

*whatsoever he doth it shall prosper,
verse 4.*

*Such as be planted in the house
of the Lord, shall flourish in the
courts of the house of our God,
Psal. 92. 12.*

*They also shall bring forth
more fruit in their age, and shall
be fat and well liking, verse 3.*

L 2 The

THE ADMONITION
for *Tuesday* Evening; being an exhortation to *hunger and thirst for righteousness*; whereunto our Saviour ascribeth the fourth *Beatitude.*

THE ANALYSIS.

- | | | | | | |
|---|---|---------------------------|---|-------------------------|--|
| We must diligently and earnestly seek after the means of our salvation because thereof by | { | 1 Wee obey GOD. | { | Temporall. | |
| | | 2 Wee imitate his Saints. | | | |
| | { | 3 Wee obtain blessings | { | Spirituall. | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | 1 Favour. | |
| | | | | 2 Delight. | |
| | | | | 3 Peace. | |
| | | | | 4 Life. | |
| | | | | 5 Contentmēt. | |
| | | | | 6 The Kingdom of heauē. | |

THE

THE TEXTS.

Seeke the Lord and his strength, seeke his face euermore, *Psal. 105. 4.*

Labour not for the meat that perisheth, but for that meat which endureth to euerlasting life, Ioh. 6. 27.

Receiue mine instruction, & not siluer; and knowledge rather then fine gold, Pro. 8. 10.

For wisdom is better then precious stones; and all pleasures are not to bee compared vnto her, verse 11.

Follow after love, and couet spirituall things, 1 Cor. 14. 1.

Follow peace with all men and holinesse, without which no man shall see the Lord, Heb. 12. 14.

Set your affections on things which are aboue, and not on things which are in the earth, Col. 3. 2.

My soule breaketh out for the
L 2 very

*Precepts for
seeking the
meanes of
saluation.*

Examples.

very feruent desire that it hath
alway to thy iudgements, *Psal.*
119.26.

Dauid. My soule is a thirst, for God,
euen for the *liuing God*, *Psal. 42.*
1,2.

Mary. One thing is needfull, & *Mary*
hath chosen *that good part* which
shal not be taken away from her,
Luke 10.41.

The beaers of Iohn Baptist. From the time of *Iohn Baptist*,
hitherto the kingdome of heauen
hath suffered *violence*, and the
violent take it by force, *Mat.*
11.12.

Promises of life. Length of daies is in her right
hand, and in her left hand *riches*
and glory, *Pro. 3.16.*

All things needfull. Seeke yee first the *Kingdome of*
God, and his *righteousnesse*, and
all other things shall be added vnto
you, *Mat. 6.33.*

Godlinesse is profitable vnto
all things, hauing *promise of the*
life that now is, and *that which is*
to come, *1 Tim. 4.8.*

If from thence thou seeke the
Lord,

Lord, thou shalt finde him, Deut.
4.29.

Her waies are the waies of pleasure, and all her paths are peace,
Pro. 3.17.

She is a Tree of life to them that lay hold vpon her; and happie is euery one that reteineth her,
verse 18.

Your heart shall liue that seeke good Psal. 69.33.

Blessed are they that hunger & thirst for righteousness: for they shall be satisfied, Mat. 5.6.

The Kingdome of heauen is like to a Merchant man, that seeketh good pearles, Mat. 13.45.

Who hauing found a Pearle of great price, went and sold all that he had, and bought it, verse 46.

*Gods fa-
uour.*

*Delight.
Peace.*

Life.

*Blessed con-
tent.*

*The king-
dome of
heauen.*

The Prayer for *Tuesday Evening*: composed

(Petitions futable to the sufferings of Christ on this day.

of { Motiues to seeke after the meanes of our saluation agreeable to the precedent exhortation.

Blessed Redeemer, who *trodest the wine-presse of thy father's wrath alone*, reconcile mee to thy Father, and of a *childe of wrath* make me a *childe of grace*, and *sonne of desires*. Thou who *trodest the wine-press alone*, no Arch-angell, or Angel, or any creature in heauen or in earth, being ioy-
ned with thee in that worke. Giue me a taste of the *new wine* of thy Gospel, to cheere vp and reuiue my drooping spirits, and comfort my heauy and *sorrowfull* heart. *Thou which camest with thy garments red from Bozra*; yea, as
red

*red as bloud. Cloath me with thy
red garment died in thine owne
bloud. Cover my nakednes, defor-
mities, wounds, and sores from the
sight of thy Father. Thy garment
is no narrow nor scanty garment;
it is large enough to couer thee,
and all thine Elect. It is the wed-
ding garment, without which
none shall euer be admitted into
the Kings Supper, but bee bound
hand & foot, & cast into outward
darknesse; where shall be weeping,
and gnashing of teeth. And this
doome we all deserued; for wee
were borne naked and void of all
good, and wee lay a long time
wallowing in our owne bloud and
filth, and no eye pittied vs, till it
pleased thee of meere loue and
compassion to take vpon thee a
nature of infirmities, to cure all
the infirmities of our nature, and
to cloath thy selfe with flesh, that
thou mightest beare off our
blowes, and receiue the stroakes
of diuine iustice that wee should*

haue endured, and deaded them
in thine owne body. *O what shall
I returne vnto thee,* by way of
thankfull acknowledgement of
such thy loue? *I can render thee*
nothing but that which thou hast
giuen me. *I can render thee no-*
thing that is not thy due before. *I*
can render thee nothing but that
which thou puttest into my heart
to render it to thee. Wherefore I
humbly beseech thee, by thy
grace to enflame my heart with
thy loue, to incite me to perpetu-
all praise and thanksgiuing: to
kindle in me an euerlasting desire
to approue my selfe vnto thee,
and more and more tie thy loue
vnto me. O let nothing be so pre-
cious to mee as thy fauour, no-
thing so fearefull as thy displea-
sure; nothing so hatefull as sin;
nothing so desirable as thy grace.
Let me not now like a little child
run in the dirt, and soile my
clothes, & take many a fall in pur-
suite of a But:er-fly, or a bubble
of

of Sope appearing glorious in the
aire, but suddenly vanishing to
nothing. Let me not be so foolish
as to lay the foundation of my
happinesse in *sinking* sands, or go
about to chase a vanishing sha-
dow. Let me enter into a serious
consideration of the *vanity of the*
world, and the deceitfulnesse of
riches, and shame of pleasures, &
folly of sports, and leuity of ho-
nours, and danger of greatnesse,
and strict account to be giuen for
all. Perswade me by thy Spirit
out of thy Word that I haue here
no abiding citie, but ought to seeke
for one hereafter. That I am a
stranger and pilgrim here vpon
earth; and therefore howsoeuer I
haue heretofore mis-spent my
time, and mis-placed my affecti-
ons, and spilt my labours, and
lost my selfe in following earth-
ly vanities; yet let me now take
the right way to true content-
ment. Let all my *travailes* be to-
wards *heauen*, all my trade for
spirituall

spirituall merchandise, all my labour for the meate that perisheth not, al my searching for the pearle of the Gospel, all my seeking for the Kingdome of God and the righteousness thereof. Let mee desire temporall blessings onely for spirituall ends; wealth, that I may be rich in good workes; preferment, to aduance the honour of the Gospell; health and strength, the better to enable mee to doe thee seruice; length of daies, that I may praise thee in the land of the liuing. Lord, whose life was sought this day to destroy it, seek thou mine to saue it. Lord who this day wert anointed to thy death and buriall, anoint mee with thy Spirit to eternall life. Saue mee from the hands of all mine enemies, that I may serue thee without feare, in holinesse and righteousness all the dayes of my life. Guard mee by thy prouidence, that securely reposing my soule on thy mercy for my absolution

lution from sinne, and my body
on thy power for deliuerance
from all dangers, I may so by rest
and sleepe refresh and strengthen
both, that I may rise the next
morning more cheerefully to
trauaile in the waies of thy lawes,
and works of thy commandements,
So be it. Amen.

The close out of Scripture.

*Vnto him that is able to doe ex-
ceeding abundantly, aboue all
that I aske or thinke, according to
the power that worketh in me, bee
glory in the Church, by Christ Ie-
sus, throughout all ages, world
without end, Ephes. 3. 20. 21.*

Wed-

Wednesdaies Deuotion, being the fourth day from the Creation.

The Father worketh,

Ioh. 5. 17.

The worke of *Creation* on this Day.

AND *God* said, Let there be lights in the firmament of heauen, to separate the day from the night; and let them bee for signes, and for seasons, & for dayes, and yeeres, *Gen. 1. 14*

And let them be for lights in the Firmament of the heauen, to giue light vpon the earth; and it was so, *ver. 15.*

God then made two great lights; the greater light to rule the Day, and the lesse light to rule the Night: he made also the Starres, *ver. 16.*

And

And *God* set them in the Firmament of heauen to shine vpon the earth, *ver. 17.*

And to rule in the day, and in the night, and to separate the light from the darknesse: and *God* saw that it was good, *ver. 18.*

So the Euening and the Morning were the fourth day, *ver. 19.*

And I worke, Ioh. 5. 17.

The worke of *Redemption*
on this day.

NOW the Feast of vnleauened bread drew neere, which is called the Pascheouer, *Luke 22. 1.*

And the High Priests & Scribes sought how they might kill him: for they feared the people, *ver. 2.*

Then entred *Satan* into *Iudas*, who was called *Iscariot*, and was of the number of the Twelue, *v. 3*

And he went his way and communed with the High Priests and Captaines, how he might betray him

him to them, *verse 4.*

So they were glad, and agreed to giue him money, *verse 5.*

And he consented, and sought opportunity to betray him vnto them, when the people were away, *verse 6.*

For thine instructi- } In the morning on the Creation of
on meditate } the two great Lights.
In the evening on thy Redeemer,
being betrayed & sold for thee.

For thy comfort apply } Use of the one.
to thy selfe the } Benefits of the other.

For thy correction reprove thy } Abuse of the one.
Unthankfulnesse for the
other.

Thy thankfulness by the
Hymne.
Quickened } Thine obedience by the ad-
monition.
Thy Zeale and Deuotion by
the prayer ensuing.

THE

The Hymne for *Wednesday*
Morning.

I Haue thought vpon thee, O
Lord, in the night season, and
haue kept thy Law, Psalme
119.55.

I stretch forth my hands vnto
thee; my soule gaspeth vnto
thee as a thirstie land, Psalme
143.6.

Heare me, O Lord, and that
soone, for my spirit waxeth faint;
hide not thy face from me, lest I be
like to them that goe downe into
the pit, verse 7.

O let mee heare of thy louing
kindnes betimes in the morning,
for in thee is my trust: shew thou
me the way that I should walke in
for I lift up my soule vnto thee,
verse 8.

Deliuier me from all mine ene-
mies; for I fly to thee to helpe me,
verse 9.

Bee mercifull vnto mee, and
blesse

blesse me, and shew the light of thy countenance vpon me, and be mercifull vnto me, Psal. 67. 1.

God is the Lord who hath shewed vs light; binde the sacrifice with cords to the hornes of the Altar, Psal. 118 27.

There is sprung vp a light for the righteous, and ioyfull gladnes for such as be true of heart, Psal. 97. 11.

Reioyce in the Lord, O ye Righteous, and giue thanks for a remembrance of his holines, ver. 12.

I will consider the heauens, euen the worke of thy fingers; the Moone, the Starres which thou hast ordained, Psalme 8. 3.

The Heauens declare the glory of God, and the Firmament sheweth his handie work, Psalme 15. 1.

In them hath he set a Tabernacle for the Sunne, which commeth forth as a Bride-groome out of his chamber, and reioyceth as a Gyant to runne his course, verse 5.

It goeth forth from the vttermost
part

part of heauen, and runneth about
to the end of it againe, and nothing
is hid from the heare therof, ver. 6

The Lord is my light and my
saluation, whom then shall I feare?

The Lord is the strength of my
life, of whom then shal I be afraid?

Psal. 27. 1.

Though I should walke through
the valley of the shadow of death
I will feare no euill, for thou art
with mee; thy Rod and thy Staffe
they comfort me, Psal. 23. 4.

Surely kindnesse and mercy
shall follow me all the daies of my
life; and I shall remaine a long sea-
son in the house of the Lord, ver. 6.

THE

The Admonition for Wednesday morning: being an exhortation to mercy, wherunto our Saviour ascribeth the fifth Beatitude.

THE ANALYSIS.

Mercy is a vertue highly to be esteemed, and carefully to bee practised, because it is

- 1 Our onely plea and hope.
- 2 The soueraigne attribute of *God*.
- 3 His strickt charge to vs.
- 4 That vpon which he proceedeth in the the last Iudgement.
- 5 A choice fruit of the Spirit.
- 6 The Saints constant practise.
- 7 The Touch-stone of true *Religion*.
- 8 The assurance of our saluation.
- 9 The meanes to obtaine manifold blessings in this life, and in the life to come.

THE

THE TEXTS.

ENter not into iudgement
with thy seruants, O Lord,
for in thy sight shal no man
liuing be iustified, *Psal. 143. 2.*

*Saluation
by Mercy.*

The *Lord* grant vnto him that
he may finde *mercy* of the Lord
in that day, *2 Tim. 1. 18.*

That he might make knowne
the riches of his glory on the
vessels of mercy, *Rom 9. 23.*

For *God* hath concluded all
vnder vnbeleefe, that hee might
haue *mercy* vpon all, *Rom. 10. 31.*

And the *Lord* passed by before
him, and proclaimed, The *Lord*,
the *Lord God*, *mercifull and gra-*
cious, long suffering, and abun-
dant in goodnesse and in truth,
Exod. 34. 6.

*It is the
mo't emi-
nent attri-
bute to God*

Keeping *mercy* for thousands,
forgiuing iniquity, transgression
and sinne, *verse 7.*

God is rich in mercy, *Ephesians*
2. 4.

Thy

Thy *mercy*, O Lord, is in the Heauens, and thy faithfulness reacheth to the Clouds, *Psalme* 36.5.

For thou, Lord, art good and ready to forgiue, and plenteous in mercy to all them that call vpon thee, *Psal.* 86.5.

The Lord is gracious and full of compassion; slow to anger, and of great mercy, *Psal.* 145.8.

The Lord is good vnto all, and his tender mercies are ouer all his workes, *verse* 9.

Blessed be God, the Father of our Lord Iesus Christ, the Father of mercy and GOD of all comfort, 2 *Cor.* 1.3.

*Precepts of
mercy.*

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to doe iustly, and loue mercy, &c. *Micah* 6.8.

Thus speaketh the Lord, Execute true iudgement, and shew mercy and compassion euery man to his brother, *Zach.* 7.9.

Be

Be ye *mercifull* as your father also is *mercifull*, *Luke 6.36.*

Giue Almes of those things which are within, and behold all things shall bee cleane to you, *Luke 11.41.*

Sell that yee haue, and *giue Almes*, *Luke 12.13.*

Be yee *kinde* one to another; *tender-hearted*, *forgiuing* one another, euen as *God*, for *Christs* sake, hath *forgiuen* you, *Ephes. 4.32.*

I will haue *mercy*, and not sacrifice, *Hos.6.6. Mat.9.13.*

Put on therefore, as the *Elect of God*, *bowels of mercy*, &c. *Col. 3.12.*

To doe good and *communicate* forget not, for with such sacrifices *God* is well pleased, *Heb. 13.16.*

Finally, be ye all of one minde, hauing *compassion* one of another, *loue* as brethren; be *pitifull*, be *courteous*, *1 Pet.3.8.*

Remember those that are in
bonds,

*The last
iudgement
proceeds
upon works
of mercy.*

*bonds, as though yee were bound
with them, Heb 13.3.*

*Come ye blessed of my Father;
inherit the Kingdome prepared
for you, from the foundations of
the world, Mat. 25.34.*

*For I was hungry, and ye gaue
me meate, verse 35.*

*I was thirsty, and ye gaue me
drinke, &c.*

*In that ye did it to the least of
my brethren, ye did it vnto mee,
verse 40.*

*Mercy, the
fruit of the
Spirit.*

*But the fruits of the Spirit are
ioy, peace, long-suffering, gentle-
nesse, goodnesse, &c. Gal. 5.22.*

*The fruit of the Spirit is in all
goodnesse, and righteousness, and
truth, Ephes. 5.9.*

*The Saints
practise.*

*If I haue with-held the poore
from their desire; if I haue caused
the eye of the widdow to faile, if I
haue eaten my morseil alone, and
the fatherlesse hath not eaten
thereof, Iob 31.17.*

Iobs.

*If I haue seene any perish for
want of cloathing, or any poore
with*

without covering, ver. 19.

If his bones haue not blessed me, and if he were not warmed with the fleece of my sheep, ver. 20.

Now there was in Ioppa a certaine woman, a Disciple called *Tabitha*, which by interpretation is called *Dorcas*; this woman was full of good works and almes-deeds which she did, *Act. 9. 36.*

Tabitha.

There was a certaine man in *Cesaria* called *Cornelius*, of the band, called the Italian band, *Act. 10. 1.*

Cornelius.

A deuout man, and one that feared God with all his house, which gaue much almes to the people, *ver. 2.*

There came a certaine *Samaritan* also that way, and when he saw him, hee had compassion on him, *Luk. 10. 33.*

The good Samaritan.

And went to him, and bound up his wounds, powring in Oyle and Wine, &c. *ver. 34.*

He said, Hee was his Neighbour that shewed mercy on him;

M then

then said *Iesus* to him, *Goe thou,*
and doe likewise, ver 37.

*Philippi-
ans.*

Now I haue all: I abound, I
 am full, hauing receiued from *E-
 paphroditus* the things that were
 sent from you, an ointment of a
 sweet smelling sacrifice accepta-
 ble & pleasing to *God*, *Phil. 4. 18.*

*Onesipho-
rus.*

The Lord giue mercy to *One-
 siphorus* his house, for he oft re-
 freshed me, and was not ashamed
 of my chaines, *2 Tim. 1. 16.*

Philemons

We haue great ioy and conso-
 lation in thy loue, because the
 bowels of the *Saints* are refreshed
 by thee, brother, *Philem. 7.*

*Workes of
mercy, a
certaine
note of pure
Religion.*

Pure Religion, and vndefiled
 before *God*, euen the Father, is
 this; to visit the fatherlesse and
 widdowes in their aduersities, and
 to keepe himselfe vnspotted of
 the world, *Iam. 1. 27.*

*Assurance
of saluation,
and meanes
of obtaining
mercy at
Gods hand.*

There shall be iudgement mer-
 cilesse to him that sheweth no
 mercy; and mercy reioyceth a-
 gainst iustice, *Iam. 2. 13.*

Blessed are the mercifull, for
 they

they shall obtaine *mercy*, *Mat.*

5. 7.

The *liberall soule* shall be made
fat, and hee that *watereth* shall
be *watered* also himselfe, *Prou.*

11. 25.

Giue, and it shall be giuen vn-
to you good measure, pressed
downe, and running ouer, *Luke*
6. 38.

Whosoever shall *giue to drink*
vnto one of these little ones, *a cup*
of cold water, only in the name of
a Disciple, verily he shall not lose
his reward.

THE

THE PRAYER FOR

Wednesday morning; composed

- of {
- 1 Petitions suitable to the worke of the day.
 - 2 Motiues to works of mercy agreeable to the precedent exhortation.

O Lord, what is man that thou art so mindfull of him, or the sonne of man, that thou so regardest him? Thou madest so much of him, that thou madest all creatures for him; the Fowles of the Aire, Fish in the Sea, and Beasts of the Field to furnish his Table, and clothe his nakednesse, and serue his vse. The earth thou createdst to sustaine him, the water to wash and coole him, the aire to breath him, the fire to warme him, the Flowers to refresh him, the Herbes to cure him, the Fruits and

and Graines to nourish him, the
Mines to enrich him, the preci-
ous Stones to adorne him; yea,
the glorious Lamps of Heauen,
The *Sunne* and *Moone*, to light
him, the one in the Day, the o-
ther in the Night, and both to
measure his time, to direct his
husbandry, to recreate him in
his trauels, to ripen his fruits
and increase his store. Nay,
(which farre surpasseth the glo-
rious beames of the *Sunne*, and
his comfortable *light*) thou ga-
uest him a *sure light* of prophecy
before the day dawning, & the day
starre arose in the Firmament of
the Church, and afterwards cau-
sedst the *Sunne* of righteousness
to arise vpon him, to *shine* in his
heart in this life by grace, and in
Heauen by glory for euermore.
Shall I not reioyce in this *light*?
Shall I not open all the Case-
ments of my soule to let it in?
Shall I not account their *feete*
beautifull, and the ground happy

on which they tread, who *bring* mee *tidings* of this wonderfull *Light*? Shall I not loue thee aboue all things, who hast preferred mee aboue all things? Shall I not serue thee with all the faculties of my body and soule, who makest all thy Creatures serue mee? What pretext can I haue for my ingratitude and disobedience to thee, so gracious a Lord and Master? I cannot pleade ignorance of thy Deity, for the *heauens declare thy glory*, and the *Firmament sheweth thy handy-works*. I cannot pretend ignorance of thy Law, for *thou hast put thy Word into my mouth*, and *written thy Law in my heart*. I cannot alledge that I neuer heard of, or saw the *Light* of thy Gospell, for the *light came into the world*, and *shined in the darknesse*, and the *darknesse comprehended it not*. Neuer had any Nation a more *bright Sun-shine* of the Gospell then ours. But we
loue

loue darknes more then light, because our deeds are euill. And because we loue darknes more then light, thou mightest most iustly haue already cast vs into outward darknesse. But there is mercy with thee, that thou mayest bee feared; there is Balme in Gilead to cure our deadly wounds; there is Unction in Christ; there is saluation in Iesus; there is redemption in his blond; there is satisfaction in his death; there is merit in his perfect obedience; there is hope in his resurrection & ascension; and euerlasting comfort in his sitting at the right hand of his Father, to make intercession for vs. O Eternall Aduocate, pleade my cause. Thou, who out of thy pierced side openedst to all the inhabitants of the earth a Fountaine for sinne and vncleannesse, wash me from my wickednesse, and clense me from my sin: grant me thy peace which thou promigest thy chosen, that my heart be not troubled. Make

an attonement for me, and bring me into fauour, with thy Father, and my Father, thy God, and my God. And because all my hope is in thy mercy, Lord let me imitate that vertue in thee which I implore. Let me patterne that grace in my life, which saueth my life. Let mee from my heart forgine my brethren their trespasses, compassionate their infirmities, relieue their necessities, ease their crosses, and beare their burthens. Let the hungry haue neuer a iust action against me at thy Barre, for not giuing them meat, nor the thirsty for not giuing them drinke; nor the naked, for not clothing them; nor the sicke and imprisoned, for not visiting them; nor the fatherlesse and widowes for not protecting & defending them. Let me, who need abundant mercy, shew abundant mercy. Let me mete such measure to my brethren as I expect from thee. As a good childe, let mee follow

follow the example of my heavenly Father, who (as on this day) caused the *Sunne* to rise upon the iust and the uniuſt. So let the light of my knowledge, and heat of my loue bee extended to all, but eſpecially to thoſe of the houſhold of faith. And as the *Sun* ſhineth vpon my body, ſo make thy countenance ſhine vpon my ſoule. As the *Sunne* draweth vp exhalations from the earth, ſo raiſe thou my thoughts and deſires from earthly comforts to heavenly obiects. As the *Sunne* melteth Snow and Ice: ſo melt thou my heart frozen in the dregs of ſinne. As the *Sunne* diſpelleth all miſts of darkeneſſe, and cleereth the Aire from all Fogs and noyſome Vapours: ſo let thy Spirit diſpell all errors of my vnderſtanding, and cleere my will from all fogs and fumes of noyſome luſts. Giue mee grace to keepe a regular, conſtant, and vnwearied courſe vpon earth, as

M 5

the

the *Sunne* doth in Heauen; and to grow in grace, and increase in heauenly wisdom, as the *Sunne* ascendeth higher, and shineth still brighter till it bee high Noone. Lastly, as the *Sunne* reioy-ceth as a Gyant to run his course: So grant that I may cheerefully runne and finish my race, and after I haue finished it, receiue the reward of the righteous, who shall shine as the Sun in the Kingdome of the Father for euermore. Amen

The close out of Scripture.

Grant, Lord, that I may be filled with the knowledge of thy Will in all wisdom and spirituall understanding, Col. 1. 9.

That I may walke worthy of thee, & please thee in all things, being fruitfull in all good workes, and increasing in the knowledge of thee, ver. 10.

Strengthened with all might through thy glorious power

unto

unto all patience, and long suffering, with ioyfulnesse, ver. 11.

The Deuotion for *wednes-*
dayes Euening.

THE HYMNE.

O Giue thanks unto the
Lord, for he is gracious,
and his mercy endureth
for euer, Psal. 136. 1.

*Which onely doth wonders; for
his mercy endureth for euer,
ver. 4.*

*Which by his excellent wisdom
made the Heauens; for his mercy
endureth for euer, ver. 5.*

*Which made great lights, for
his mercy endureth for euer,
ver. 7.*

*The Sunne to rule the day; for
his mercy endureth for euer,
ver. 8.*

*The Moone and the Starres to
gouerne the night; for his mercy
endureth for euer, ver. 9.*

He

*Hee telleth the number of the
Starres, and calleth them by their
names, Psal. 147. 4.*

*Hee appointed the Moone for
certaine seasons; and the Sunne
knoweth his going downe, Psal.
104. 19.*

*Thou makest darknesse that it
may be night, wherin all the beasts
of the Forrest doe mone, ver. 20.*

*The Sunne ariseth, and they get
them away together; and lay them
downe in their dens, ver. 22.*

*Man goeth forth unto his work
and to his labour vntill the Eue-
ning, ver. 23.*

*O Lord, our Gouvernour, how
excellent is thy Name in all the
world, Psal. 8. 9.*

THE

The Admonition for Wednesday-
*Evening, being an Exhortation to purity
 in heart, answerable to the
 sixth Beatitude.*

THE ANALYSIS.

- 1 Speciall command for it.
- 2 Particular taking notice of it.
- 3 High esteeme and approbation thereof.

Purity, especially in heart, is to be prayed for, and sought after in regard of God his

- 4 Gracious promises to it, of

- 1 Life.
- 2 Fauor of Kings
- 3 Sight of himselfe.
- 4 His fauour and bounty.
- 5 Profit by the Word.
- 6 Abode in Heauen.

The

THE TEXTS.

1 Precepts
for it.

NOW therefore serue the Lord, and serue him in *sincerity of heart*, and in truth, *Ios. 24. 14.*

Prepare your *hearts* vnto the Lord, and serue him *only*, *1 Sam. 7. 3.*

They that are of a *froward heart* are an abomination to the Lord, but such as are *upright* in the way are his delight, *Prou. 11. 20.*

My sonne giue me thy *heart*, and let thine eyes obserue my wayes, *Prou. 23. 26.*

O *Ierusalem* clense thy heart, *Ier. 4. 4.*

Clense your hands yee sinners, and purge your *hearts* yee double-minded, *Iam. 4. 8.*

2 God takes
notice of it.

Serue **G O D** with a perfect *heart*, and with a willing minde; for the Lord *searcheth* all *hearts*, and vnderstandeth all *imaginations*.

tions of the thoughts, 1 Chron. 28.9.

God seeth not as man seeth; for man looketh on the outward appearance; but *God iudgeth the heart*, 1 Sam. 16.7.

Thou knowest the *hearts* of all men, Acts 1.

He will lighten things hid in darknesse, and make the counsels of thy heart manifest, 1 Cor. 4.5.

Thou louest *truth* in the inward parts, Psal. 51.6.

Wee speake not as pleasing men, but as pleasing God, who *tryeth the hearts*, 2 Thes. 2.4.

Let it be the hidden man of the *heart* in that which is not corruptible, the ornament of a meeke and quiet spirit; which is in the sight of God of great price, 1 Pet. 3.4.

Keep the *heart* with all diligence; for out of it are the issues of life, Prov. 4.23.

Hee that loueth purenesse in
heart,

3 God highly esteemes it,

4 Maketh gracious promises to it,
1 Of life.

2 Favour
of Kings.

heart, the King shall be his friend
Prou. 22. 11.

3 Sight of
himselfe,

Blessed are the pure in heart,
for they shall see God, *Mat. 5. 8.*

4 His fa-
vours.

Truly God is good unto Israel,
euen to him that is of a cleane
heart, *Psal. 73. 1.*

5 Profitting
by the
Word.

That which fell on good
ground, are they which with an
honest and good heart heare the
Word, and keepe it, and bring
forth fruits with patience, *Luk.
18. 15.*

6 Abode in
Heauen.

Who shall ascend into the Hill
of the Lord; or who shall stand
in his holy place? *Psal. 24. 3.*

He that hath cleane hands, and
a pure heart, *ver. 4.*

Hee that walketh vprightly,
and speaketh vprightly, &c. *Isai.
33. 15.*

He shall dwell on high, &c.

The

The Prayer for Wednesday- Euening,

Compo-
sed of

- 1 Petitions futable to the sufferings of Christ on this day.
- 2 Motiues to perswade purity in heart, and sincerity, agreeable to the precedent exhortation.

Most holy, blessed, and glorious God, who dwellest in light which none may approach, I miserable and sinfull creature, by nature a child of the night, and of darknesse; nay, very darknesse it selfe, am ashamed and confounded to lift vp mine eyes to heauen, or look towards the place where thine honour dwelleth. For, I haue sinned against heauen and against thee, & deserue to be cast out for euer from the sight of thy face, and presence of thy glorious Majesty into utter darknesse which
the

the diuel the Prince of darknesse, and his *Angels* that are reserved in chaines of darknes, till the great and terrible day of thy wrath. For that heauenly light which thou hast kindled in my heart (though I seeke to smother it neuer so much) cleerely conuinceth my conscience, that I preferre the pleasures of sinne, which are the works of darknesse, before the glorious inheritance of thy Saints in light, hauing my very understanding, the onely light which is in me, much darkened through the ignorance that is in mee, by reason of the hardnesse of my heart. And notwithstanding thou hast called me early and late, and stretched thy hands all the day long vnto me, yet I haue walked still in the vanity of my mind, and wearied my selfe in the wayes of wickednesse, and haue not hearkened to thy voice, whereby I might walk in thy lawes which thou hast appointed for me. Or if for a short time

time I haue reioyced in the *light* of the Gospel, yet soone after I haue *quenched thy spirit*, & haue *giuen my selfe to wantonnesse, to work filthinesse with greedinesse.* Enter not into iudgment with thy seruāt, O Lord. for in thy sight *shal no man liuing be iustified.* Though thou shouldst drowne all my former sinnes in the bottomlesse *sea of thy mercy*; yet the sins of this day alone giue sufficient euidence against mee, to condemne mee. My vn sanctified desires, and impure thoughts, and *vaine imaginations, & idle words,* and *vnfruitfull workes* make me *vnexcusable* before thee. I cannot answer for my abuse of the creatures, mis-spending my time which is most precious, & ouerslipping many occasions of doing good. How negligent haue I beene in the duties of my calling? How cold and dull in my exercises of Religion? How defectiue, in the confession of my sinnes?

sins? How carelesse in applying the soueraigne remedies of the Word? My very prayers which I make vnto thee for the supplying of all my wants, and *healing* of all my *infirmities*, are accompanied with so many wants and *infirmities*, that I haue neede to aske pardon for these my imperfect prayers. Lord giue mee a *sense* of my stupidity and *sensatesnesse*, and a *seruent desire* of more *seruency* and *zeale*, and true *remorse* and *sorrow* for want of *remorse* and *sorrow* for these my sinnes. And because that I know not how to pray as I ought, let thy Spirit make intercession for me with sighs & grones which cannot be expressed, and let the bloud of thy Sonne speake better things for mee then the bloud of Abel. O let not the glorious light of Heauen go down vpon thy displeasure against me, but for thy deere Sonne, Iesus Christ his sake, who is the propitiation for my sins, be reconciled.

led vnto mee *while it is called to day, that I may finde rest vnto my soule* this night, together with the comfortable refreshing of my body by sleepe. So shall I neuer cease with a ioyfull heart, and a cheerefull voice, to praise thee for thine vnspeakable loue in electing me to eternal life in Heauen, before thou hadst laid the foundations of the earth: Thy goodnesse in *creating mee after thine owne Image*; thy mercy in *redeeming mee with the bloud of thine onely begotten Sonne*; thy grace in *calling me to the knowledge of thy truth*; and thy fatherly care in safely protecting me, mercifully correcting, and liberally prouiding for mee euer since the day thou *breathedst into me the breath of life*. Giue me yet more, O Lord. *What wilt thou giue me?* Giue mee a thankfull heart for all these inestimable fauours of thine infinite loue, that I may continually blesse thee

thee for thy continuall blessings,
with the dew of thy grace descending vpon mee, alwaies, beginning the day with thy *mercie*, and ending it with thy *praise*. Blessed Redeemer, who wert this day sold for thirty pieces of siluer, redeeme me from the thraldome of sinne, and neuer suffer mee with *Ahab*, to sell my selfe to work wickednesse against thee. Let the heinousnesse of *Iudas* his sinne, and the horreur of his punishment deterre me from betraying thy truth for any worldly aduantage whatsoeuer. O Bread of life, which *hungredst* for my sake; O Source of the Springes of *Libanon*, who *thirstedst* for my sake; O Ioy of all mankinde, which *sorrowedst* for me; O Truth it self and fidelity, which wast by false trechery betrayed for my sake; O the true *Wedding garment* which wast *stript* for mee; O the *Redemption* and *ransome* of the world, who wert sold for my sake;

fake; O the *Life and Resurrection* of all that hope in thee, who dyedst for me; imprint thy loue so deepe into my heart, that neither hunger, nor thirst, nor sorrow, nor nakednesse, nor trechery, nor thraldome, nor hope of reward, nor feare, of persecution, nor life, nor death may race it out. Was it not enough, O Lord, to become man for mee, but thou must become a *seruant*? Was it not enough as a *seruant* to bee scourged for mee, but must thou also, like a bond-slaue, be sold for me, that am a bond-slaue of Satan, sold vnder sinne? Was it not too much to bee sold, but must thou bee sold at so vile a price as *thirtie peeces of siluer*? Was no meanes thought meane enough to abase thee? The cheaper thou wert sold, the dearer I cost thee; for thou gauest not onely thy liberty and life, but thy estimation also for mee. The lower thou wert

wert *abased*, the higher thou
hast *exalted* mee. The lesse was
giuen for thee, the more I owe
thee, who wert content to bee
prized so low, and *made of no re-
putation* for mee. O strange ran-
some! The *Redeemer* is *sold*, that
the *sold bond-slave* may be redee-
med. O admirable iudgement!
The righteous is *condemned*, that
the vnrightrous may righteously
bee acquitted. O wonderfull
cure! The Physitian is sicke, and
dyeth, that the Patient may liue.
Meeke Saviour, thou foresawest
that the *Diuell* would *enter into
Iudas* before hee entered. Thou
knewest that hee would *betray*
thee, yet thou chocest him: that
he would *lift vp his foot against
thee*, yet thou *shoddest him with
the preparation of the Gospel of
peace*: that hee would *sell thee*,
yet thou trustedst him with thy
Purse: that the *payson of Aspes*
was *under his lips*, yet thou suffe-
redst him to touch thy Lips, in
which

which there was no guile, and
 seale them with a kisse; and
 gently vnsealing them, thou
 saidst no more to him but,
Friend, how camest thou hither?
Doest thou betray the Son of man
with a kisse? Sweet Sauour, how
 wilt thou entertaine thy friends,
 when thou thus intreatedst thy
 trecherous seruant? Thou who
 wert so good to him, that was so
 bad, as worse neuer was; how
 will thy grace and goodnesse a-
 bound to them that excell in
 vertue. If thou sufferedst a Tray-
 tor to kisse thee, thou wilt neuer
 refuse to cheere vp the drooping
 countenance of a penitent sin-
 ner with a kisse. Thy Spouse
 emboldneth me to beg that kind-
 nesse of thee which she did. *Let*
him kisse me with the kisses of his
lips, Kisse thou me with a kisse of
love, but let mee neuer kisse thee
with the kisse of Judas. Let mee
neuer draw neere to thee with my
lips, and be farre from thee in my
 N heart,

heart, but first draw my heart, and then my body and soule vnto thee. Thou requirest the heart, and searchest the heart, and tryest the heart, and acceptest of no seruice or sacrifice without it; Lord, giue mee a cleane heart, and renue a right Spirit within me, that I may giue thee such a heart as thou requirest. Cense the thoughts, and affections, and intentions of my heart from all impurity, impiety, iniquity, in-sincerity, fraud, and hypocrisie. Let all the thoughts of my heart be pure, the desires holy, the intentions sincere, the affections vnfained, and let all my words and workes be hearty. O let my heart be alwaies fixed vpon thee; possessed with thee; established in thee; true vnto thee; vp-right towards thee; and sincere for thee; that in the great Day, when the secrets of all hearts shall be manifested, my heart may not condemne me, but thou approue it,

it, and accept it, and fill it with
such ioyes as neuer entred into the
heart of man, So be it. Amen.

The close out of Scripture.

*Thanks be giuen to the Father,
which hath made me meet to bee
partaker of the inheritance of the
Saints in light, Col. 1. 12.*

*Who hath deliuered me from the
power of darkenesse, and hath tran-
slated me into the Kingdome of his
deare Son, verse. 13.*

*In whom I haue redemption
through his blond, euen the for-
giuenesse of sins, verse 14.*

N 2 , Thurf

Thursday's Deuotion, being the
fifth day from the Creation.

The Father worketh, Ioh. 5. 17
The worke of Creation on
this day.

SO afterward God said, Let
the waters bring forth in a-
bundāce euery creeping thing
that hath life : and let the Fowle
flie vpon the earth in the open Fir-
mament of the Heauen, Gen. 1. 20

Then God created the great
Whales, and euery thing liuing &
mouing, which the waters brought
forth in abundance, according to
their kinde, and euery feathered
Fowle, according to his kinde; and
God saw that it was good, verse 21

Then God blessed them, saying;
Bring forth fruit & multiply, and
fill the waters in the Seas, and let
the Fowles multiply in the earth,
verse 22.

So the Euening and the Mor-
ning were the fifth day.

And

And I worke, Ioh. 5. 17.

The worke of Redemption
on this day.

Then came the Day of unle-
uened bread, when the Pas-
seouer must bee sacrificed,
Luke 22. 7.

Ad he sent Peter and Iohn, say-
ing; Go and prepare vs the Passeo-
uer, that we may eat it, verse 8.

And they said, &c. v. 9. Then he
said vnto them, Behold, &c. v. 10.

And say to the good man of the
house, The Master saith vnto
thee, Where is the lodging where
I shall eat my Passeouer with my
Disciples, verse 11.

Then hee shall shew you a great
high Chamber, &c. verse 12.

So they went, and found as hee
had said vnto them, and made rea-
dy the Passeouer, verse 13.

And he tooke Bread, and when
he had giuen thanks, he brake it,

N 3

and

and gaue to them, saying; This is my Body which is giuen for you, doe this in remembrance of me, ver. 19.

Likewise also, after Supper hee tooke the Cup, saying; This Cup is the New Testament in my bloud, which is shed for you, ver. 20.

And he came out, and went (as he was wont) to the Mount of Oliues. and his Disciples also followed him, verse 29.

And when he came to the place, he said to them, Pray, lest ye enter into temptation, verse 40.

And he gat himselfe from them about a stones cast, and kneeled downe, and prayed, verse 41.

Saying, Father, if thou wilt, take away this Cup from me: neuerthelesse not my will, but thine be done, verse 42.

And there appeared an Angell vnto him from Heauen, comforting him, verse 43.

But being in an Agony, he prayed
ed

ed more earnestly : and his sweat was like drops of blood, trickling downe the ground, verse 44.

For thine instruction meditate { In the Morning, on the Creation of Fish and Fowle.
In the Evening, on thy Saviours Agony.
Last Pascheouer. Supper.

For thy comfort apply to { Corporall of the one.
thy selfe the Benefits { Spirituall of the other.

For thy correction reprove thy { Abuse of the one.
Unthankfulnesse for the other.

Quicken { Thy Thanksgiuing by the Hymne.
Thine obedience by the Admonition.
Thy Zeale and Patience by the Prayer ensuing.

The Hymne for Thursday-
morning.

O Lord, how manifold are
thy workes, in wisdom
hast thou made them all;
the earth is full of thy riches, Psal,
104. 24.

So is the great and wide Sea,
wherein are things creeping innum-
erable, both small and great
beasts, ver. 25.

There go the Ships, and there is
that Leuiathan, whom thou hast
made to take his pastime therein,
verse 26.

These wait all upon thee, that
thou mayest giue them their meate
in due season, verse 27.

That thou gimest, they gather,
thou openest thy hand, and they
are filled with good, verse 28.

Thou hidest thy face & they are
troubled; thou takest away their
breath and they die, and returne
again to their dust, verse 29.

They

*They that go downe to the Sea
in ships, that doe their businesse in
great waters, Psal. 107. 23.*

*These see the works of the Lord,
and his wonders in the deepe, v. 24*

*For hee commandeth, and
raiseth up the stormy winde,
which lifteth up the waues therof,
verse 25.*

*They mount up to the Heauens,
they goe downe againe to the
depth; their heart is melted be-
cause of trouble, verse 26.*

*They reele to and fro, and
stagger like a drunken man, and
are euen at their wits end, ver.
27.*

*Then cry they to the Lord in
trouble, and he bringeth them out
of their distresse, verse 28.*

*He maketh the stormes to cease,
so that the waues thereof are still,
verse 29.*

*Then are they glad because
they are quiet; so hee bringeth
them to their desired Hauens,
verse 30.*

*Praise the Lord upon earth yee
Dragons and all deepes, Ps. 148. 7
Beasts and all Cattell; Wormes,
and fethered Fowles, ver. 10*

*He sendeth the Springs into the
Vallies, which runne betweene the
mountaines, Psal. 104. 10.*

*By these Springs shal the Fowles
of the Heauen dwell, and sing a-
mong the branches, verse 12.*

*Let euery thing that hath breath
praise the Lord; Praise yee the
Lord, Psal. 150. 6.*

THE

The Admonition for Thursday Morning being an Exhortation to peace-making or the seventh Beatitude.

THE ANALYSIS.

The deuout soule must labour to make peace, and haue peace with all, as far as it is possible in

1 Obedience } To the LAWVE.
 } To the GOSPEL.

2 Conformity to } 1 God the } Father.
 } } Sonne.
 } 2 The Saints. } H. Ghost.

1 Temporal as } 1 Good daies.
 } 2 A good
 } name or honor

3 In hope & expectation of blessings.

2 Spirituall, as } 1 The glad tydings of the Gospell.
 } 2 Wisedome.
 } 3 Righteousnesse.
 } 4 The guidance of Gods Spirit.
 } 5 The speciall presence of God.
 } 6 The vnity of the Spirit.
 } 7 The Beatifical vision, or sight of God in Heauen.

THE

THE TEXTS.

Precepts.

Seeke peace and ensue it. *Psal.*
34. 14.

Execute the iudgement
of truth and peace in your gates,
Zach. 8. 16.

Let none of you imagine euill
in your hearts against your
Neighbour, *verse* 17.

Haue Salt, and haue peace one
with another, *Mar.* 9. 50.

Into what house soeuer ye en-
ter, first say; Peace bee to this
house, *Luke* 10. 5.

If it bee possible, haue peace
with all men, *Rom.* 12. 18.

Let vs therefore follow after
the things that make for peace,
and things wherewith wee may
edifie one another, *Rom.* 14. 19.

God hath called vs to peace,
1 Cor. 7. 15.

Be of one minde; liue in peace,
2 Cor. 13. 12.

Let the peace of God rule in
your

your hearts, to the which all yee are called in one body, *Col. 3.15.*

Follow righteousnesse, faith, charity, *peace*, with them that call on the Lord out of a pure heart, *2 Tim. 2.22.*

Follow *peace* with all men, &c. *Heb. 12.14.*

God is not the God of confusion, but of *peace*, *1 Cor. 14.33.*

The God of *peace* shall be with you, *Phil. 4.19.*

To vs a *Sonne* is giuen, and the gouernment shall bee vpon his shoulders, and his Name shall be called, Wonderfull, Counsellor, The Mighty God, The Euerlasting Father, The *Prince of peace*, *Isa. 9.6.*

Melchisedec, first being by interpretation, King of Righteousnesse; and after that, also, King of *Salem*, which is King of *peace*, *Heb. 7.2.*

That he might bee like to the *Sonne* of God, who abideth our Priest continually, *ver. 3.*

The

God the
Father,
God of
peace.

The *Sonne*.
Prince of
peace.

The holy
Ghost, the
Spirit of
peace.
Examples.

The fruit of the Spirit is loue,
ioy, peace, &c. Gal. 5. 22.

Abraham said, Let there bee
no strife betweene me and thee,
and my Herdsmen & thy Herds-
men, for we are brethren, *Geneses*
13. 8.

The Saints,
children of
peace.

I labour for peace, *Psal.* 120. 6.
Though I be free from al men,
yet haue I made my selfe seruant
vnto all, that I might gaine the
more, &c. *1 Cor.* 9. 19.

Being reuiled, we blesse; be-
ing persecuted we suffer it, *1 Cor.*
4. 12.

The fruits
of peace
are
Prosperity.

Being defamed, wee intreate,
verse 13.

What man is he that desireth
life and loueth many daies, that
he may see good, *Psal.* 24. 12.

Seeke peace, &c. verse 14.

Honour.

Blessed are the *Peace-makers*,
for they shall be called, The chil-
dren of the most High, *Mat.* 5. 9.

Benediction

If the Sonne of peace bee there,
your peace shal rest vpon it; if not,
it shall turne to you againe; *Luk.*
10. 6.

The

The *Wisdome* from aboue is first pure, then *peaceable*, Iam.

3.17.

The fruits of *righteousnesse* are sowne in *peace* of them that make *peace*, Iam. 3.18.

The Kingdome of *God* is not meat and drinke, but *righteousnesse* and *peace*, and ioy in the holy Ghost, *Rom.* 14.17.

Liue in *peace*, and the *God* of loue and *peace* shall be with you, 2 *Cor.* 13.12.

Keepe the *unity* of the Spirit in the bond of *peace*, *Ephes.* 4.3.

Follow *peace*, &c. without which no man shall see *God*, *Heb.* 12.14.

Wisdom.

Righteousnesse.

The speciall presence of God.

Unity.

Beatificall vision.

THE

The Prayer for *Thursday Morning*: composed

{ Petitions futable to the
 worke of the day.
 of { Motiues to peaceablenes
 agreeable to the prece-
 dent exhortation.

O *Ne depth calleth vpon ano-*
ther; the depth of my ig-
 norance vpon the depth of
 thy Wisdome; the depth of my
 wickednesse, vpon the depth of
 thy goodnesse; the depth of my
 miserie, vpon the depth of thy
 mercy. O Lord, in the depth
 of thy Wisdome finde meanes to
 helpe my ignorance; in the depth
 of thy goodnesse, to ouercome
 my wickednesse; in the depth of
 thy mercy to relieue my misery.
 Inlighten mine vnderstanding,
 that I may know mine igno-
 rance; rectifie my will, that I
 may detest my wickednesse; and
 molli-

mollifie my heart, that I may bewaile my misery : and by faith incorporate me into thy Sonne, *Iesus Christ*, that I may bee partaker of his knowledge; righteousness, and happinesse. As hee made my ignorance his ignorance, and my sinne his sinne, and my misery his misery, by taking vpon him my guilt, and satisfying for my punishment : so make thou (I beseech thee) his Wisdome my instruction, his Righteousnes my sanctification, and his Glory my happinesse. Consider mee, I beseech thee, not as I am in my selfe, defiled; but as I am in him, washed; not as I am in my selfe naked, but as I am in him, clothed; not as I am in my selfe wounded, but as I am in him, healed; not as in my selfe, a childe of wrath, but as in him, reconciled and at peace with thee. And hauing my peace made with thee by *his chastisement*, grant that I may haue peace,

as farre as it is possible, *with all men; especially, with all the children of peace.* Let mee euer remember and consider, that thou, my Father, art the *God of peace;* and thy Sonne, my Sauour, the *Prince of peace;* and his Law the *Gospel of peace;* and his Seruants the *Children of peace;* whose duty is the study of *peace,* and the marke they principally ayme at, as the end of their faith, the *peace of God which passeth all understanding.* O let me striue and contend against strife and contention, as a thing most hatefull to thee, hurtfull to my neighbour, and most of all preiudiciall to my selfe, by endangering my person and state, disturbing the quietnesse of my minde, hindering me in the prosecution of my businesse, and (which is worst of all) making me indisposed, and altogether vnfit for the performance of diuine duties. Teach me of what spirit *I am* or should be,

be, euen of that which *descended*
vpon thy Sonne *in the likenesse of*
a Dove without Gall. By this
Spirit *mortifie* in me the *lusts and*
affections of the flesh, as enuy,
wrath, reuenge, and the like.
By the *still voice*, in which thou
spakest to *Elias*, let mee learne
that thou art not in the *fire* of my
rage, nor in the *storme* of my
passion, but in the *soft gale* of
grace. Lord, who on this day *re-*
plenishedst the Sea & Rivers with
fish, and Aire with Fowles in
shapes admirably various, and
in number almost infinite; stir me
vp by the consideration thereof,
to admire thy power & wisdom
in thus storing, and (as it were)
peopling this vaste and fearefull
seeming solitude; and much
more to magnifie thy goodnesse
in thus richly and daintily fur-
nishing the tables of men. Blef-
sed Lord, who this day *madest*
the waters fruitfull, let thy Spirit
move vpon the waters of my
teares,

teares, that they may abound in the fruits of repentance, and bee blessed in the encrease of spirituall consolation. Lord, who this day *commandest the Fowles to flie through the aire*, lift vp my soule from the earth with the *wings of faith and hope*, that she may *flie vp towards Heauen*. Make mee *light and cheerefull* after my heauy sorrowes and grieuous afflictions, that though I haue beene as blacke and sad in my heart and countenance, as if *I had layen among the pots*, yet *I may be*, by the grace of thy Spirit, which descended in the likenesse of a *Doue, like that doue, whose wings are siluer, and her feathers like gold*, So be it. Amen.

The close out of Scripture.

God grant that my loue may abound yet more and more in knowledge & in al iudgement, Phil. 1. 9.
That I may *discerne things that differ*

differ one from another, that I may
be pure, and without offence, un-
till the day of Christ, ver. 10.

Filled with the fruits of righteousness, which are by Iesus Christ, unto the glory and praise of God, verse 11.

The Devotion for Thursday Evening.

THE HYMNE.

Wherein the deuout soule expresseth
her { desire of { peace { Publike.
- { prayer for { Private.

THE TEXTS.

BEhold how good and pleasant a thing it is, brethren to dwell together in *unity*, Ps.

132.1.

It is like the precious Ointment vpon the head, that ranne downe vpon the Beard; euen *Aarons* Beard, and went downe

10

to the skirts of his clothing, *v. 2.*

As the dew of *Hermón*, and as the dew that descended vpon the Mountaine of *Sion*; for there the Lord promiseth his blessings, and life for euermore, *ver.*

Wo is me, that I am constrained to dwell with *Meseck*, and to haue my habitation in the tents of *Kedar*, *Psal. 120. 4.*

My soule hath long dwelt among them that be enemies vnto *peace*, *verse 5.*

I labour for *peace*; but when I speake to them therof they make themselves ready to battaile, *v. 6.*

Pray for the *peace* of Ierusalem; they shall prosper that loue thee, *Psal. 122. 6.*

Peace be within thy walls, and prosperity within thy Palaces, *ver. 7.*

For my brethren and companions sake, I will now say, *Peace* be within thee, *ver. 8.*

Because of the house of the Lord my God, I will seeke thy good, *ver. 9.*

The

The Admonition for Thursday Evening, being an Exhortation to Patience, the eighth

BEATITUDE.

THE ANALYSIS.

All true Christians must valiantly and cheerfully endure troubles for the Gospel in respect of

- 1 God his } Will.
Power.
Ordinance.
- 2 Christ his } Loue.
Example.
Sympathy with vs.
- 3 The Saints } Practice.
Encouragement.
- 4 The enemies } Conuersion
or
Conuiction.
- 1 Tryall.
- 2 Ioy.
- 3 Assurance of God's
loue. (teousnes.
- 4 Quiet fruit of Righteousnes.
- 5 Holinesse and perfection.
- 5 Our selues } Life.
- who ther- } Protection.
- by receiue } Honour before God.
- 9 Inestimable re- } 1 In this life.
- wards : } 2 In the life
to come.

THE

THE TEXTS.

God his
Will.

IN the world ye shall haue afflictions, *Iohn 16.33.*

I was dumbe, and opened not my mouth, because thou, Lord hadst done it, *Psal. 39.9.*

Let them that suffer according to the Will of God, commit their soules to him in well doing, as their faithfull Creator, *1 Pet. 4. ult.*

Power.

Who hath euer resisted his Will? *Rom. 9.19.*

He is able to subdue all things to himselfe, *Phil. 3.21.*

Ordinance.

We must through many afflictions enter into the Kingdome of God, *Acts 14.22.*

All that liue godly in Christ Iesus, shall suffer persecutions, *2 Tim. 3.12.*

Thou therefore endure hardnesse, as a good Souldier of Iesus Christ, *1 Tim. 2.3.*

You shall be hated of all men for my

my Names saks, Luke 21.17.

The *loue* of *Christ* constraineth vs, because wee thus iudge, that if One dyed for all, then all were dead, 2 Cor. 5.14.

Christ his loue.

Who shall separate vs from the *loue* of *Christ*? Shall tribulation, or anguish, or distresse, or persecution, or famine, or sword? Rom. 8.35.

Nor height, nor depth, nor any other creature shall be able to separate vs from the *loue* of *God*, which is in *Christ Iesus* our Lord, Rom. 8.39.

Be not therefore ashamed of the testimony of our *Lord Iesus*, nor of mee his prisoner, but be partakers of the afflictions of the Gospel, 2 Tim. 1.8.

Example.

As the *sufferings* of *Christ* abound in vs, so our consolation abounds through *Christ*, 1 Cor. 1.5.

Christ also suffered for vs, leaving vs an *example*, that wee should follow his steps, 1 Pet. 2.

21.

O

Whom

Sympathy.

Whom he fore-knew, he predestinated to be *conformed to the Image of his Sonne*, Rom. 8.29.

I was hungry, and ye gaue me no meate; *I was thirsty*, and yee gaue me no drinke, &c. Mat. 25. 43.

In as much as yee did it not to one of the least of these, ye did it not *unto me*, verse 45.

He that despiseth you, *despiseth me*, Luke 10.16.

The Saints
continually
practise.
Ioseph.

Saul, Saul, Why persecutest thou me? Act. 9.4.

Ioseph said, Feare not: for am not I vnder God? Gen. 50.19.

Iob.

Naked came I out of my Mothers wombe, and naked shall I returne thither againe; the Lord gaue, and the Lord hath taken away, and *blessed be the Name of the Lord*, Iob 1.21.

Shall wee receiue good at the hands of the Lord, and *shall wee not receiue euill*? In all this did not *Iob* sinne with his lips, Iob 2.10.

But

But I was as a man that *heareth not*, and in whose mouth are *no reproofs*, Psal. 38. 14.

For thy sake are we *killed all day long*, &c. Psal. 44. 22.

It is good for a man that hee *beare the yoke* in his youth, Ier. 3. 27.

Hee sitteth alone and keepeth silence, because *hee hath borne it* vpon him, ver. 28.

Hee putteth his mouth to the *dust* if so be there may bee hope, ver. 29.

Hee *giveth his cheek* to him that smiteth him; he is filled full with reproach.

Others *were tortured*, and would not bee deliuered, that they might receiue a better resurrection, Heb. 11. 35.

And others haue *beeene tryed* by mockings and scourgings, yea moreouer, by bands and imprisonment, ver. 36.

They were *stoned*, they were *hewen in sunder*, they were *temp-*
O 2 *ted,*

David.

Jeremiah.

The apostles
and Saints
of the Pri-
mitiue
Church.

ted, &c. verse 37, 38.

And they departed from the presence of the Councell, reioy-
cing that they were counted
worthy to *suffer shame* for his
Name, *Act. 5. 41.*

Paul.

Then *Paul* answered, What
meane you to weepe, and to
breake mine heart, for I am *rea-*
dy, not onely to be *bound*, but to
dye also at Ierusalem, for the
Name of the *Lord Iesus*, *Act.*
21. 13.

In *labours* more abundant, in
stripes aboue measure, in *prison*
more frequent, in *death* often,
2 Cor. 11. 23, 24, 25, 26, 27, 28,
29, 30. verses.

The Thessa-
lonians.

Remembring without ceasing
your worke of faith, and labour
of loue, and *patience* of hope in
our *Lord Iesus Christ*, *1 Thes. 1. 3*

GOD hath set forth vs the
last Apostles, as it were ap-
proued to *death*; for wee are
made a spectacle to the world,
and to Angels, and to men,
1 Cor. 4. 9.

Ye

Ye endured a great *fight of afflictions*, Heb. 10. 32.

Partly while yee were made a *gazing stocke*, both by *reproches and afflictions*, and partly while ye became companions of them that were so vsed, ver. 33.

I know thy *workes* and thy *labour*, and thy *patience*, Revel. 2. 2.

I know thy *faith*, and thy *patience*, and thy *workes*, ver. 19.

My *bonds* in Christ are manifest in that place, and all other places, Phil. 1. 13.

And many of the brethren in the Lord waxing confident by my bonds, are made more *bold* to speake the Word without feare, Phil. 1. 14.

And they cast *Stephen* out of the City, and *stoned him*; and the *Witnesses* laid downe their clothes at the young mans feet, whose name was *Saul*, Act. 1. 58

And they stoned *Stephen* calling vpon *G O D*, and saying,

O 3

Lord

The Hebrewes.

The Church at Ephesus.

Thyatira.

Encouragements of others.

Conversion of enemies.

Saint

Lord, Iesus receiue my Spirit,
ver. 59.

And he kneeled downe, and
cryed with a loud voice, Lord
lay not this sinne to their charge;
and when he had said this, he fell
asleepe, *ver. 60.*

See hereupon *Sauls* conuerfi-
on, *Acts 9.*

Conuiction.

They shall lay their hands on
you, and *persecute* you, deliue-
ring you vp to their Synagogues,
and into *prison*, being brought
before Kings and Rulers for my
Names sake, *Luke 21.12.*

And this shall turn to you for
a *testimony* against them, *ver. 13.*

And you shall be brought be-
fore *Gouernors and Kings* for my
Names sake, for a *testimonie* a-
gainst them, and against the
Gentiles, *Mat. 10. 18.*

Trial.

Others had *tryalls* of cruell
mockings and scourges, yea more
ouer of *bonds and imprisonment*
Heb. 11. 36.

The *trying* of your faith wor-
keth

keth patience, *Iam. 1. 3.*

Ye are in heauinesse through manifold *tentations*, *1 Pet. 1. 6.*

That the *triall* of your faith being much more precious then Gold (though it bee *tryed* with fire) might be found vnto praise, and honour, and glory at the appearing of *Iesus Christ*, *ver. 7.*

Brethren account it exceeding great *ioy* when ye fall into diuers *tentations*, *Iam. 1. 2.*

I reioyce in my *sufferings*, *Col. 1. 24.*

Your sorrow shall bee turned into *ioy*, *Ioh 16. 20.*

As many as I loue I rebuke and *chasten*, *Reu. 3. 19.*

Whom the Lord *loneth* he *chasteneth*; and hee *scurgeth* euery son that he *receiueth*, *Heb. 12. 6.*

No chastening, for the time seemeth to bee *ioyous* but *griuous*. Neuerthelesse, afterwards it yeeldeth the peaceable *fruit of righteousness* to them that are exercised thereby, *ver. 11.*

ioy.

*Assurance
of Gods
loue.*

*Fruit of
righteous-
nesse.*

Holinesse.

He *chasteneth* vs for our profit, that we might bee partakers of his *holinesse*, *ver. 10.*

Perfection.

Let patience haue her perfect worke, that ye may be perfect and entire, lacking nothing, *I am. 1.4.*

The promises.

By patience ye shall inherit the promises, *Heb. 6.12.*

Life.

By your patience possesse your soules, *Luk. 21.19.*

Protection.

Because thou hast kept the word of my patience, I will keep thee from the *houre of temptation*, *Reuel. 3.10.*

Honour in Heauen.

Whosoever confesseth me before men I will *confesse him* before my Father which is in *Heauen*, *Luk. 12.8.*

Rewards in this life.

Verily I say vnto you, that no man that hath forsaken house, or lands for my sake, but hee shall receiue an *hundred fold*, and in the *world to come life everlasting*, *Mark. 10.29.*

If yee suffer for righteousness sake, blessed are ye: yea feare not their feare neither bee troubled, *1 Pet. 3.14.*

But

But sanctifie the Lord in your hearts, *ver. 5.*

If wee suffer with him, wee shall also *raigne with him, Rom. 8. 17.* *In the life to come.*

The *afflictions* of this present life are not worthy the *glory* that shall be *reuealed*, *ver. 18.*

Blessed are they that *suffer* for righteousnesse sake, for theirs is the *Kingdome of Heauen, Mat. 5. 10.*

THE PRAYER FOR *Thursday euening; consisting*

- of { 1 Petitions futable to the workes of redemption on this day.
2 Motiues to patience agreeable to the precedent exhortation.

Gracious Lord and Saviour,
who this day didst *eat* the
Passouer, and werst eaten in thy
Supper; Sup with me in the Eue-
O 5 *ning*

ning of this life, and grant that I may Dine with thee in thy day of eternity. Gracious Redeemer, who this day gauest thy selfe to me in the *Sacrament*, first instituted by thee; and the day following gauest thy selfe for mee on the *Crosse*; giue me a speciall faith to receiue thee, and retaine thee, and apply continually thy feare to embolden me, thine *Agony* to comfort me, thy *nakednesse* to cloath me, thy *condemning* to quit mee, thy *bloud* to cleanse me, thy *wounds* to heale me, and thy *death* to quicken mee. O let not the worke of thy hands bee plucked out of thy hands. Let not the purchase of thy bloud be morgaged to the Diuell. Let not thy teares and bloud bee shed in vaine. Let not thy sighes and grones bee breathed out to no purpose. Let not thine *agony* and *sweat*, let not thy *taking* and *binding*; let not thy *arraigning* and *condemning*; let not thy *stripping* and

and scourging; let not thy buffet-
ting and being spit upon; let not
thy pricking & goading; let not
thy crucifying & dying want their
effects in me. What should I not
doe or suffer for thee, who wert
martyred in all parts of thy body
and faculties of thy soule for me:
In thy minde by apprehension of
thy *Fathers wrath*, in thy affecti-
ons by feare and sorrow euen *un-*
to death; in thy inward parts by
thine *agonie*: in thy outward by
thy *torments*: in thy head by
thornes: in thy cheeks by *buffets*:
in thy face by *spittle*: in thy eares
by *blasphemies*: in thy smell by
the stench of *Golgotha*: in thy
taste by *gall and vineger*: in
thy hands and feet by *nayles*:
in thy body by *stripes*: in thy side
by the *launce*: and in thy *joynts*
by the *crosse*. O Lord, who hast
called me to the knowledge of thy
truth, and by thy Spirit imprin-
ted thy loue in my heart by those
nayles which fastened thee to the
Crosse.

Crosse. Let nothing euer be able to separate me from thy loue, not tribulation, nor anguish, nor persecution, nor height, nor depth, nor things present, nor things to come, nor life, nor death: for I know that all things work for the best to them that loue thee. I cannot suffer the thousandth part of that for thee, which thou hast suffered for mee. I cannot suffer the least part of that which I deserue for my sins. I cannot suffer any thing which the Apostles and Prophets haue not suffered before me. I cannot suffer so much as may any way counter-balance the masse crowne of glory prepared for me. For my light and momentary afflictions are no way worthy the glory that shall bee revealed vpon mee hereafter. And for the present, whether afflictions, or crosses, or persecutions, or mockes, or disgraces but the common lot of thy children, the discipline of thy schoole, the physicke for my soule,

soule, the plodge of thy loue, the badge of my profession. the incentives of my deuotion, the triall of my faith, the exercise of my patience, the testimonie of my constancie, the marke of my conformitie with thee. When I am thus chastened I am iudged of thee that I bee not condemned of the world. Shal tribulation therefore, or anguish, or bands, or imprisonment, or stripes, or banishment, separate me from thy loue? Nay, sith I know they befall mee by thy prouidence, and are mitigated by thy mercy, and directed by thy loue for my greater good; they shall rather vnite mee faster to thee. How shall I denie thee who art the Lord that bought me? How should I griene thy Spirit which comforteth mee in all my griefes? How should I set that bloud at nought which was the price of my redemption? How should I euer willingly offend thee who art my peace, & hast recõciled me

to

to thy Father, and payed my ran-
some with thy dearest hearts
bloud? How can I euer forget
thee who remembrest me at all
times, in all places; in my iour-
nies by thy conduct; at home
by thy safe-guard; in my pray-
ers by thy assistance; in my affli-
ctions by thy comforts, in my
board by thy bounty; in my
bed by thy protection; and in all
my wayes by thy support. To
this thy gracious prouidence and
care which continually watcheth
ouer all thine Elect, I commend
my sleepe and rest this night, be-
seeching thee so to order it and
me, that whether I sleep or wake,
whether I labour or rest, whe-
ther I lye downe or rise vp, all
may bee done vnder thy prote-
ction, in thy feare, to thy glory,
So be it, Amen.

The close out of Scripture.

To him that is able to keepe mee
that I fall not, and to present
me

faultlesse, before the presence
of his glory with ioy, Iude 24.

That is, to God onely wise,
my Sauour, be glory, and Ma-
iesty, and dominion, and po-
wer, &c. v. 24.

The Deuotion for Fryday.

The Father worketh.

The work of creation on this day

Moreouer God said, Let
the earth bring forth the
liuing thing, according to
his kind, cattell, and that which
creepeth, and the beast of the
earth, according to his kind, and
it was so, Gen. 1. 24.

And God made the beast of
the earth according to his kind, &
the cattle according to his kind, &
euery creeping thing of the earth
according to his kind: and God
saw that it was good, ver. 25.

Furthermore, God said; Let vs
make man in our owne Image,
according

according to our likenesse, and let him rule over the fish of Sea, and over the Fowle of the heauen, and over the beasts, and over all the earth, and over euery thing that creepeth and moueth; on the earth, ver. 26.

Thus God created the man in his Image: In the Image of God created he him; hee created them male and female, ver. 27.

And God blessed them; and God said to them: Bring forth fruit and multiply, and fill the earth, and subdue it, and rule over the fish of the Sea, and over the fowle of the Heauen, and over euery beast that moueth upon the earth, ver. 28.

And God said, Behold, I haue ginen to you euery herbe bearing seede which is upon all the earth, and euery tree wherein is the fruit of a tree bearing seed that shall be to you for meat, ver. 29.

Likewise, to euery beast of the earth, and to euery fowle of the Heauen,

Heaven, and every thing that moveth upon the earth which hath life in it selfe, every greene herbe shall be for meat; and it was so, ver. 30.

And God saw all that hee had made, and loe it was very good. So the Evening and the Morning were the sixth day, ver. 31.

And I worke.

The worke of Redemption on this day.

Mat. 27. the whole Chapter, as also Luk. 23. Mar. 15. Ioh. 19. When he was reuiled, hee reuiled not againe, when he suffered, hee threatned not, but committed himselfe to him that iudgeth righteously, 1 Pet. 2. 23.

Who his owne selfe bore our sinnes, in his owne Body on the tree, ver. 24.

For

For thine instruction meditate } In the Morning, on the worke of thy Creation.
 } In the Evening, on the work of thy Redemption, wrought on this day.

For thy comfort apply to thy selfe the benefits of both.

For thy correction checke thy selfe for thy } Defacing Gods Image stamped in thee at thy Creation.
 } Trampling vnder foote Christ's bloud the price of thy Redemption.

Quicken } Thy Thankesgiuing by the Hymne.
 } Thy sanctity and faith by the exhortation.
 } Thy Zeale and Deuotion by the Prayer ensuing.

The

The H Y M N for Fryday
morning, being the fixt
day from the Creation.

O Come let us worship, and
fall downe, and kneele
before the Lord our Ma-
ker, Psal. 95. 6.

For he is the Lord our God,
and we are the people of his pa-
sture, and the sheep of his hands,
ver. 7.

What is man Lord, that thou
art so mindfull of him, or the son
of man that thou visitest him?
Psal. 8. 4.

Thou madest him little lower
then the Angels to crowne him
with glory and worship, ver. 5.

Thou madest him to have do-
minion ouer thy workes, and
thou hast put all things in sub-
iection vnder his feet, ver. 6.

All Sheepe and Oxen; yea,
and the beasts of the field, ver. 7.

The

*The Fowles of the aire and the
Fishes of the Sea, and whatsoeuer
walketh through the paths of the
seas, verse 8.*

*O Lord our gouernor, how ex-
cellent, &c. ver. 9.*

The

The Admonition for Friday Morning being an Exhortation to Holinesse of life and conversation, the ninth Beatitude.

THE ANALYSIS.

We are in
holy Scrip-
tures in-
structed & per-
suaded to
Holinesse
by

- | | | |
|--|---|---------------------------|
| 1 Precepts in the | { | LAW. |
| | | GOSPEL. |
| 2 The patterne of | { | Father. |
| sanctitie in God the | | Sonne. |
| | | Spirit. |
| 3 The Titles and Attributes of the Church. | | |
| 4 The state of Creation at the first. | | |
| 5 The nature of our Vocation. | | |
| 6 The end of our Redemption. | | |
| 7 The effect of Sanctification. | | |
| 8 The condition of Glorification. | | |
| 9 The fruites | { | 1 Joy. |
| of holinesse | | 2 Peace. |
| which are- | | 3 Prosperitie. |
| | | 4 Dignity. |
| | | 5 Everlasting happinesse. |

THE

THE TEXTS.

For holinessse.

BE ye *holy*, for I the Lord your God *am holy*, *Leuit. 11.44.*

1 Precepts.

Giue your members seruants vnto righteousnesse in *holinesse*, *Rom. 6.19.*

Follow peace with all men and *holinesse*, *Heb. 12.14.*

Put on the new man which after God is created in true *holinesse*, *Ephes. 4.24.*

2 Paternes.
of it in God
the Father.

Bee in behaviour as becometh *holinesse*, *Tit. 2.3.*

As he that called you is *holy*, so be ye *holy* in all manner of conuersation, *1 Pet. 1.15.*

The Sonne.

Thou wilt not suffer thy *holy one* to see corruption, *Act. 2.27.*

But ye denyed the *holy one*, and the iust, *Act. 3.14.*

The Spirit.

Holy men speake as they were moued by the *holy Ghost*, *2 Pet. 1.21.*

Shee was found with child of
the

the *holy* Ghost, *Mat.* 1. 18.

He will baptize you with the *holy* Ghost and with fire, *Mat.* 3. 11.

The Spirit of sanctification, *Rom.* 1. 4.

The Temple of God is *holy*; which Temple ye are, *1 Cor.* 3. 17

That he might present to himselfe a *glorious Church*, not having spot or wrinkle, or any such thing, but that it should *be holy*, and without blemish, *Eph.* 5. 27.

Created after the Image of God in righteousness and true holiness, *Ephes.* 4. 24.

God hath not called us to uncleanness, but to holiness, *1 Thes.* 4. 7.

Let your conversation be such as becommeth the Gospel, *Phi.* 1. 21.

Walke worthy of the Lord, *Col.* 1. 10.

I beseech you that yee walke worthy the calling whereunto ye are called, *Ephes.* 4. 1.

He

The Church

Reasons
drawne
from our
creation.
Our Voca-
tion.

Redempti-
on.

He hath visited and redeemed
his people, &c.

That wee might serue him
without feare in holinesse and
righteousnesse all the dayes of
our life, *Luke 1.71.*

Sanctifica-
tion.

Being freed from sinne and
made seruants to God, yee haue
your fruit in holinesse, and the
end euerlasting life, *Rom. 6.21.*

Glorifica-
tion.

Fruits of
holinesse.
Ioy.

Holinesse without which no
man shall see the Lord, *Heb. 12.4*

Reioyce in the Lord alwaies,
and againe I say reioyce, *Phil. 4.4.*

Reioyce in the Lord, o ye righ-
teous, and be glad all yee that are
true of heart, *Psal. 31.12. Psal.
32.11.*

Ye reioyce with ioy vnspeake-
able and full of glory, *1 Pet. 1.8.*

Peace.

The Kingdome of God is righ-
teousnesse, and peace, and ioy in
the holy Ghost, *Rom. 14.17.*

Prosperity.

Blessed is he that hath not wal-
ked in the waies, &c. *Psal. 1.2.*

But his delight is in the law
of God, &c. *Psal. 1.3.*

His

His leafe shall *not wither*, and
whatsoever he doth it shall pro-
sper, *Psal. 1.4.*

Those that *honor me*, I wil *honor*.

Dignity.

If thou call the Sabbath thy
delight, the *holy* of the Lord, and
shalt honour him.

I will cause thee to possesse
the *high places* of the earth, *Isa.*
56.23,24.

Blessed are al those that are vn-
defiled in the way, & walk in the
Law of the Lord, *Psal. 119.1.*

*Euerlasting
happinesse.*

We looke for a *new heauen* and
a *new earth*, in which dwelleth
righteousnesse, *2 Pet. 3.13.*

Blessed and *holy* is hee that
hath part in the first resurrection,
on such the second death hath no
power; but they shall be Priests
of God, and of Christ, and shall
raigne with him, *Renel. 20.6.*

And I *Iohn* saw the holy Citie
new Ierusalem, comming downe
from God out of heauen, prepa-
red as a Bride adorned for her
husband, *Ren. 21.2.*

P

Hee

He shewed mee that great Citie new Ierusalem, *verse 10.*

The way to the *Holyest* of all was not yet made manifest, *Heb. 9.8.*

By his owne bloud hee entred in once to the *holy* place hauing obtained eternall *Redemption* for *vs*, *verse 12.*

The

The Prayer for *Friday* Morning, being the sixt day from
the Creation;

Composed of { Petitions futable to the
worke of the day.
Motiues to HOLINES
agreeable to the prece-
dent exhortation.

Glorious *Creator* and gra-
tious *Sauour* of mankind,
I lift vp mine eyes & hands
to thee, whose *hands* this day
made and fashioned me. I lift vp
my heart vnto thee, whose heart
was this day *pierced* for my trans-
gressions. *I lift vp my body and*
soule to thee, who this day wast
lifted vpon the Crosse to offer an
infinite *sacrifice* for the expiati-
on of the *sins of the whole world.*
Let thy hands which fashioned and
formed me, sustaine and support
me : let thine armes which thou
stretchedst on the Crosse embrace
P 2 me,

me and hold me fast to thee that nothing may *seuer* me from thee. Almighty and most wise *Creator* who hast *made me of nothing*, suffer mee not to make ny selfe worse then nothing. Gracious *Redeemer*, who hast *saued that which was lost*, loose not that which thou hast *saued*. Though the malice of *Sathan* bee great, yet thy goodnesse is greater. Though my finnes be exceeding many, yet thy mercies exceede them: though my corruptions be strong, yet thy giace is stronger. Let it not bee in my power or the power of any creature, either in heauen or in earth to marre thy best worke; to *deface thine Image* which first thou stampedst in me; and after I had flurried and almost-raced it out, thou hast by grace *renewed* it, according to the first patterne, in *holines and righteousness*. When thou madest me *light*, I made my selfe *darkenesse*, but thou hast
turned

turned my *darkenesse* into light.
When I was *freed*, I *enthraled* my
selfe, but thou hast *freed* mee:
when I was *straight*, I *crooked* my
will, but thou hast *rectified* me:
when I was *whole* I *inaimed* my
selfe, but thou hast *healed* mee:
when I was *happie* I made my
selfe *miserable*, but thou hast *re-*
stored mee to my former blisse.
Nay I haue gained by my losses,
and am raised higher by my fall,
through thy infinite mercie,
which hath not onely *ransomed*
me from death, but *purchased* me
an *eternal inheritance*, and *crowne*
of life in thine heauenly king-
dome, Sith thou hast done so
great things for me whereat I re-
ioyce; sith thou hast prepared *such*
things for mee as neither eye hath
seene, nor eare hath heard, nor e-
uer entred into the heart of man to
conceiue; what manner of *mā* ought
I to bee in all holy conuersation?
How cleare ought those eyes to
be which shall see God? How

cleane those eares, which shall
heare words that cannot be utte-
red? How pure that heart which
shall bee filled with those ioyes
which neuer entred into the heart
of man? Thou, O Father, which
hast created me art the holy one of
Israel. Thou, O Sonne, who redee-
medst me art the Holy one of God.
Thou, O Spirit, which sanctifiest
me art the holy Ghost, Thou O Fa-
ther, hast created me according to
thine Image in holinesse and righ-
teousnes: thou, O Sonne, hast redee-
med me to serue thee in holinesse
and righteousness all the daies of
my life: thou, O Spirit, hast freed
me from sinne and made me ser-
uant to God that I might haue my
fruit in holines, and the end euer-
lasting life. Our vocation is a holy
calling, our society is a holy com-
muniõ, our stile a holy Priesthood,
our assemblies holy congregations,
our country the holy land of Pro-
mise, our citie the holy Ierusalem,
our Charter the holy Scriptures,
our

our immunities holy priuiledges,
our seales, which confirme them,
holy Sacraments. All our hap-
pinesse here is holinesse, and ho-
linesse hereafter shall be our hap-
pinesse. Lord make me therefore
to be so happy heere, as to be ho-
ly, and so holy here, that I may be
hereafter happy, *Amen.*

The close out of Scripture.

*The God of Peace that brought
again from the dead our Lord Ie-
sus, the great Shepheard of the
Sheepe, through the blood of the e-
uerlasting Couenant, Heb. 13.20.*

*Make mee perfect in all good
workes to doe his will, working in
me that which is pleasant in his
sight, through Iesus Christ, v.21.*

The Hymne for Friday
Euening.

wherein the
dewout soule

{	Prayseth	{ Creation.
	God for her	{ R'demption.
{	Prayeth	{ Preservation.
	for	{ Glorification.

THE TEXTS.

THy hands haue made mee
and fashioned mee; o giue
me vnderstanding that I
may learne thy Commandements,
Psal. 119.

Into thy hands I commend my
Spirit, for thou hast redeemed
mee thou God of Truth.

O let mee heare thy louing
kindnesse betimes in the morning,
for in thee is my trust.

Shew thou me the way that I
should walke in, for I lift up my
soule vnto thee, Psal. 41. 8.

Teach mee to doe the thing
that pleaseth thee, for thou art
my God : let thy louing Spirit
leade

leade me into the land of righteousness, verse 10.

Set a watch ô Lord before my mouth; and keepe the doore of my lippes, Psal. 141.

O let not mine heart be inclined to any wicked thing; let me not be occupied in ungodly workes with the men that worke wickednesse, verse 4.

O Lord thou hast searched me out and knowne mee; thou knowest my downe-sitting and mine uprising; thou understandest my thoughts long before, Psalme 139. 1. 2.

For loe, there is not a word in my tongue, but thou ô Lord knowest it altogether, verse 3.

Thou hast fashioned mee behinde and before, and layed thine hand upon me, verse 4.

Such knowledge is too wonderful and excellent for me, I cannot attaine vnto it, verse 5.

I will giue thanks vnto thee, for I am fearefully and wonderfully

derfully made; meruailous are thy workes, and that my soule knoweth right well, verse 13.

My bones are not hid from thee, though I bee made secretly, and fashioned beneath in the earth, verse 14.

Thine eyes did see me when I was without forme: for in thy booke were my members written which in continuance were fashioned, when there was none of them before, verse 15.

O how deare are thy counsels to me, ô God? O how great is the summe of them, verse 16.

If I tell them, they are more in number then the sands of the sea: when I awake up, I am present with thee, verse 17.

Lord guide me with thy counsell, and after that receiue mee with glory.

Keepe me as the Apple of thine eye: hide me vnder the shadow of thy wings, Psal. 17.8.

*I will behold thy presence in
righteousnesse : and when I a-
wake up after thy likenesse, I
shall bee satisfied with it, verse
16.*

The

The Admonition for Friday Eue- ning, being an Exhortation to Faith in CHRIST.

The principall inducements to stirre vs up to
faith in Christ, are the

- 1 The Commandement of God
in generall.
- 1 Necessity of
this vertue in
respect of
 - 2 All other
duties
 - In generall,
 - In speciall,
 - Praying.
 - Hearing.
 - Communicating.
- 2 The excellencie
of it, for it is
 - Precious.
 - Holy.
 - The faith of the Elect.
- 3 The cer-
tainity of it,
for it is
grounded
on God,
 - The Father his
 - Word.
 - Oath.
 - The Sonne his
 - Promises.
 - Prayer.
 - The Spirit his
 - Earnest.
 - Seal.
- 4 Efficacie
 - 1 Extraordinarie, as working mi-
racles.
 - 2 Ordina-
ry, as
 - Victorie
 - World.
 - Diuell.
 - Iustification.
 - Saluation.
 - Euerlasting glory.

THE

THE TEXTS.

YE beleeue in God; beleeue also in me, Ioh. 14. 7.

Faith commanded.

This is the worke of God, that yee beleeue on him whom hee hath sent, Ioh. 6. 29.

Beleeue in the Lord Iesus, and thou shalt be saued and all thine house; Acts 16. 31.

This is his commandemēt, that we should beleeue in the name of his Son Iesus Christ, 1 Ioh. 3. 23.

Earnestly contend for the faith, Iudo 3.

Repent yee and beleeue the Gospel. Mar. 1. 15.

Follow righteousnesse, faith, charitie, peace, &c, 2 Tim. 2. 22.

Without faith it is impossible to please God, Heb. 11. 6.

As necessarie to all religious duties.

Whatsoever is not of faith, is sinne, Rom. 14. 23.

How shall they call vpon him in whom they haue not beleeued?

To prayer.

Rom. 10. 14.

Hee

He that prayeth, let him pray
in *faith*, nothing doubting, *Iam.*
1.6.

All things whatsoever ye aske
for in prayer, *beleenuing*, ye shall
receiue, *Mat. 21.22.*

Hearing
the word.

The Word preached did not
profit them, not being mixed
with *Faith* in them that heard it,
Heb. 4.2.

Christ dwelleth in vs by *Faith*,
Ephes. 3.17.

The Sacra-
ment.

I am the *Bread* of life: whoso-
uer *beleenueth* in mee shall neuer
thirst, *Iohn 6.35.*

Hee that *eateth* my flesh and
drinketh my bloud, *dwelleth* in
me, and I in him, *ver. 56.*

He that *beleenueth* in me hath
euerlasting life, *ver. 47.*

I am the *Bread* of life, *ver. 48.*

It is preti-
ous.

To them that haue receiued
like *pretious Faith* with vs, grace
and peace be multiplied, *2 Pet.*
1.2.

Holy Prop-
per to the
Elect.

But ye beloved, building your
selues in your *most holy Faith*,
praying

praying in the holy Ghost, *Iude*
20.

Paul an Apostle of *Iesus Christ*
according to the *Faith of Gods*
Elect, Tit. 1.

As many as were ordained to
salvation beleeued, Act. 13. 48.

This is my welbeloued Sonne,
heare him, Mat. 3. vlt.

So God loued the world that
he gaue his onely begotten Son,
that whosoever *beleeueth* in him
should not perish, *Ioh. 3. 15.*

The Father hath committed
all iudgement to the Sonne, that
all men *should honour the Son* as
the *Father*, *Ioh. 5. 23.*

There is *another* that beareth
witnesse of me, and I know that
the witnesse he *witnesseth* of me
is true, *Ioh. 5. 32.*

The Father who hath sent me,
himselfe beareth witnesse of mee,
Ioh. 5. 37.

The *Lord sware*, and wil not re-
pent, thou art a Priest for euer af-
ter the order of Melchizedeck,
Psal. 110. 4.

God

Grounded
on God the
Father his
Word.

Oath.

God willing more abundantly, to shew to the heires of promise the immutability of his counsell, confirmed it *with an oath*, Heb. 6. 17.

That by two immutable things in which it was impossible for God to lye, wee might haue a strong consolation who haue fled for refuge to lay hold vpon the hope set before vs, ver. 18.

The Sonne his promise. Go into all the world, he that beleeueth and is baptized *shall be saved*; he that beleeueth not shall be damned, Mar. 16. 16.

Verily I say vnto you, if any man keepe my sayings, hee shall *neuer see death*, Ioh. 8. 51.

I am the resurrection and the life; hee that beleeueth in mee, though he were dead, yet *shall he live*, Ioh. 11. 25.

And whosoever liueth and beleeueth in me *shall neuer die*, v. 26

For their sakes I *sanctifie my selfe*, that they also might be sanctified through the truth, Ioh. 17. 19.

Neither

Neither *pray I for these alone*, but for them also which shall be-
leeue in me through their word,
verse 20.

Prayer.

The *Spirit* it selfe beareth wit-
nesse to our *spirits* that we are the
children of God, *Rom. 8. 16.*

*The Spirits
earnest.*

He which establissheth vs with
you in Christ, and hath anointed
vs 2, *Cor. I. 21.*

Who hath also *sealed vs*, and
giuen the *earnest of his Spirit* in
our hearts, *ver. 2.*

He that wrought vs for the
selfe-same thing is *God*, who al-
so hath giuen vnto vs the earnest
of the Spirit.

After that yee beleued, yee
were *sealed* with that *holy Spirit*
of promise, *Ephes. 1. 13.*

Seale.

Which is the *earnest* of our in-
heritance vntill the redemption
of the purchased possession, vnto
the praise of his glory, *ver. 14.*

✱ He that receiued his testimony
hath set to his *seale*, that *God* is
true, *Iohn 3. 33.*

He

He receiued the *seale* of righteousness, Rom. 4. 11.

Griue not the holy Spirit of God whereby ye are *sealed* to the day of redemption, Ephes. 4. 20.

Faith worketh miracles.

If ye haue faith and doubt not, ye shall not onely do this which is done to the figge-tree, but also if ye say to this mountaine: *Be thou remoued, and be thou cast into the sea, it shall be done*, Mat. 21. 21.

If I had all faith, so that *I could remoue mountaines*, &c. 1 Cor. 13. 2.

These signes shall follow them that *beleeue* in my Name, they shall *cast out diuells*; they shall *speake with new tongues*, Marke 16. 17.

They shall take vp *serpents*; and if they drinke any *deadly thing it shall not hurt them*: they shall lay hands on the sicke, and they shall *reouer*, verse 18.

Verily, verely I say vnto you, hee that beleeueth on mee, the
workes

workes which I do *shall he do also*,
and *greater workes* then these
shall he doe, *Ioh. 14. 12.*

See *Heb. 11.* from the *14.* verse
to the *35.*

Above all, take the shield of
Faith whereby ye shall be able
to *quench all the fierie darts of*
the wicked, *Ephes. 6. 16.*

*Overcom-
meth the
diuell.*

Your aduersarie the *diuell* as a
roaring Lyon walketh about see-
king whom hee may deuoure,
1 Pet. 5. 8.

Whom *resist, stedfast in the*
Faith, ver. *9.*

This is the victory that *over-*
commeth the world euen our faith,
1 Ioh. 5. 4.

The world.

Who is he that *overcometh the*
world? He that *beleueth*, &c.
verse *5.*

For ye are the *children of God*
by *faith in Iesus Christ*, *Gal. 3. 26*

*Maketh
sons of God.*

God who knoweth the heart
bore them witnesse, *giuing them*
the holy Ghost as hee did vnto vs,
Acts 15. 8.

And

*Purifieth
the heart.*

And put no difference betweene vs and them, *purifying their hearts by faith*, Acts 15.9.

Whosoever *beleueth in mee* shall not be *ashamed*, Rom.9.33.

*Keepeth
from con-
fusion.*

Behold, I lay in Sion a chiefe corner stone, elect, and pretious; and hee that *beleueth on him* shall not be *confounded*, 1 Pet. 2.6. See Isa. 28.16. Psal. 118.22. Mat. 21.42. Acts 4.12.

Iustifieth.

Iesus seeing his *faith*, said, Son be of good cheere, thy *sinnes* be *forgiuen thee*, Mat. 9.2.

Daughter bee of good comfort: thy *faith hath made thee whole*, verse 21.

Behold, his soule which is lifted vp in him is not vpright; but the *Iust shall line by his faith*, Hab. 2.4.

And Abraham *beleued* in the Lord, and it was counted to him for righteousnesse, Gen. 15.6.

And by him all that *beleene* are *iustified* from all things, from which yee could not be iustified by

by the Law of Moses, *Act*
13.39.

The righteousness of *GOD*
without the Law is manifested,
being witnessed by the Law and
the Prophets, *Rom.* 3.21.

Even the righteousness of *God*
by the faith of *Iesus Christ* to all
that beleene, verse 22.

Whom *God* hath set forth to
be a propitiation through faith,
in his blood, *ver.* 25.

It is one *God* which iustifieth
circumcision by faith, and vncir-
cumcision through faith, *ver.* 30.

To him that worketh not, but
beleenueth on him that iustifieth
the vngodly, his faith is counted
for righteousness, *Rom.* 4.5, 6, 7, 8.
verses.

Being iustified by faith we haue
peace with *God*, *Rom* 5.1.

With the heart man beleenueth
to righteousness, *Rom.* 10.10.

Knowing that a man is not
iustified by the workes of the
Law, but by the faith of *Iesus*
Christ

Saueth.

Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, Gal. 2.16.

Who are kept by the power of God through faith vnto saluation, 1 Pet. 1.5.

For by grace yee are saved, through faith, Ephes. 2.8.

Receiuing the end of our faith, the saluation of our soules 1 Pet. 1.9.

I haue finished my course; I haue kept the faith, 2 Tim. 4.7.

*Crowneth
with euer-
lasting bles-
sings.*

From henceforth is laid vp for me a crowne of righteousness, which the Lord, the righteous Iudge, shall giue me at that day, and not to me onely, but to all them that loue his comming, verse 8.

Be faithfull vnto the death, and I will giue thee a crowne of life, Reuel. 2.10.

Blessed are all they that put their trust in him, Psal. 2. vlt.

*Verily I say vnto you, whoso-
uer heareth my word, and belee-
ueth*

ueth him that sent me, hath euer-
lasting life, and shal not come in-
to condemnation, but is passed
from death to life, *Ioh. 5. 24.*

THE PRAYER FOR
Friday Euening composed,

Petitions sutable to the
worke of the day.
of Motiues to *Faith in*
Christ, agreeable to the
precedent exhortation.

Most bountifull and merci-
full Lord God, who this
day createdst man and redeemest
him, formedst & reformedst him,
inspiredst him with the breath of
life, and expiredst and diedst for
him, vpon the Crosse; shew thy
selfe a faithfull Creator in preser-
uing thine owne workes, and a
faithfull Redeemer in holding
thy deere purchase. O let not thy
hate of sinne extinguish thy loue
to thy creature. Let not any
thing

thing that I haue *done* preiudice thee in the merit of that which thou hast *suffered* for me. My sins deserued eternall wrath of thy Father, but thou hast borne it. My wanton delights and impure pleasures deserued stripes and wounds, but thou hast receiued them. My *hainous crimes* deserued *death*, but thou hast *suffered* it for me. This day my *first parent Adam* was made a *liuing soule*; and this day thou the *second Adam* wert made a *quickning Spirit*. This day he *sinned* in a garden, and this day thou *sorrowedst* in the garden. This day he *tooke* the fruit of the *forbidden tree*, and this day thou wert hung vpon the *accursed tree*. This day he was cast into a *dead sleepe*, and his *side opened*, and his wife *Eue* formed of his ribbe, was *flesh of his flesh, and bone of his bone*: this day also thou wert cast into a *deadly sleepe*, and thy *side opened*, and thy Spouse the Catholike Church brought

brought forth, not by water only, but by water and bloud, the water of regeneration, and bloud of expiation and sanctification.

This day *Adam* brought the curse vpon himselfe and all his posterity; this day thou prouidest an euerlasting blessing for thy selfe and all thy members. That which he *lost* thou hast regained with aduantage: that which he *did*, thou hast suffered for: that which I *owed*, thou hast discharged on the very day, by taking all his and our debts vpon thee, and laying down an al-sufficient price to satisfie for them. O giue me an *hand of faith* to receiue so much of this infinite sum as may discharge my debt, and strengthen this my hand, that I may hold it fast, and tender it to thy Father, and receiue from him an absolute and generall acquittance signed with thy *bloud*, and sealed with thy Crosse, bearing date the very day of thy consum-

Q mation

mation of all things at thy death. If thou hadst required a greater thing wee should haue done it: for what will not a man doe for his life? How much more when thou sayest *believe and live*; cast your selues vpon me, and I will *save* you from drowning in euerlasting perdition: *receiue* the price of your ransome, and bee *freed*, When thou holdest out the golden *Scepter* of thy grace, if wee will not take hold on it, wee deserue *double damnation* for refusing so *easie a means* of saluation. *Adam* beleeued *Eue*, and *Eue* the *Serpent*, to her and our ruine: why should not I much rather beleeuue thy Church, thy Spouse, & thy Spouse thy *Word*, to *saluation*? What should withhold my *faith* from apprehending, my *hope* from expecting the promises of thy Gospel, confirmed by so many *miracles*, testified by the Church in all Ages, signed with the *bloud* of so many Martyrs, and

and *sealed* to my soule and conscience by the *holy Spirit*? Doth it shake and stagger my *faith* that thy workes recorded in holy Scriptures so farre transcend nature, and the mysteries of saving truth soare aboue humane reason? But this demonstrateth rather faith to be *faith*, and thee, O God to be true God. *Faith* is not *faith* if reason comprehend it. God, cannot be *God* if nature limit him. Am I the more auerse from embracing thy Gospel, because it crosseth and checketh my naturall dispositions and inclinations? But the cause is most euident: thy *Law* is *iust, holy, and pure*; but I am wicked prophane, and impure. The phyicke is for the most part the better which the patient liketh worst, because it exasperateth the paine for the time. Haue I the lesse loue and liking to the *most holy faith*, because it restraineth my carnall liberty and abridgeth me, or al-

Q 2 together

together depriueth me of worldly comforts and contentments. But am I not spirit as well as flesh? Haue I not a *Law in my minde* controlling the *Law of my members*? Is it not much better to *sow vnto the Spirit that I may reape peace, ioy, and life euerlasting*, then *sow to the flesh, and of the flesh reape nothing but corruption*? Thy Gospell, O gracious God, restraineth my carnall, but enlargeth my spiritual *liberty*: it denieth mee sinfull, but it promiseth me holy delights and pleasures: it moderateth the desire and vse of temporary comforts and ioyes, but assureth me that my heart shall be filled with eternall. Am I ready to be beaten off from my holy profession and *beliefe* by blowes, and strokes, *persecutions, losses, imprisonment, banishment*, scorne of the world and disgrace? This should make mee hold it the faster; for the Gospell foretelleth that these
things

things should befall true *believers*: and it is an honour to mee to beare the *badge of my professiō*, and to drink with thee, my Sauiour, in thine owne Cup. It is my profession to be thy *Souldier*; and hee is no *Souldier* that endureth not hardnesse. I can expect no crowne without a Conquest, no Conquest without a battaile, no battaile without blowes and wounds: and *what are these light and momentary afflictions to an eternall weight of glory*? Thus doth thy Word conquer my reason, and yet it will not yeeld. I resolute to believe: LORD strengthen my resolution. *I doe believe, Lord help mine unbelieve*. All things past haue so come to passe as the Oracles of thy truth fore-shewed they should, and how then can I doubt of things future reuealed in them? The deluge was foretold 120. yeeres before; and at the prefixed time it ouerranne the whole world. Thy

peoples bondage in *Agypt* for
 400. yeeres, and their after deli-
 uery is no otherwise described
 by *Moses*, then it was in a dream
 many Ages before deliuered to
Abrahā. Thou calledst thy *Shep-*
heard Cyrus, and thine annoin-
 ted *Iofias* by name, to their fun-
 ctions long before either of
 them, or their forefathers, were
 conceiued. The 4. famous Mo-
 narches pictured out in *Nebu-*
chadnezzers Image, succeeded in
 their order. The *Assyrian* re-
 presented by the golden head, the
Persian by the silver armes and
 shoulders; the *Grecian* by the
 thighs of brasse; and the *Roman*
 by the legs of yron. And doe we
 not see at this day, the stumpe of
 that Image, and the feet, partly
 yron in the Turkish, and partly of
 clay in the Germane Empire?
 Thy Birth & Death, O *Sauicnr*,
 was fore-shadowed in Types,
 and fore-spoken of by Prophets,
 euer since the world began; and
 since

since thy comming in the flesh,
and finishing all things at thy
death in Ierusalem: Not a syllable,
or *one iot* of any of thy words
haue passed without their accom-
plishmēt. *Ierusalem is destroyed;*
the Temple made euen with the
ground, and neuer could be built
againē. The *Iewes* are dispersed
into all Nations. The *Gospell* is
preached through the whole
world: the *man of sin* is euery day
more and more discovered; and
why should I not then beleue as
certainly that the *heauens shall*
pass away shortly with heat, and
the elements melt with fire, and
thy signe be seene in the Clouds;
and those that are in their graues
be awaked with the sound of the
last Trumpe, and meet thee in the
Aire? I beleue, Lord helpe my
vnbeliefe. Is it not as easie for thee
to raise mee out of ashes, as at the
first to reare me out of the dust?
to send backe my Spirit into my
body, as at the first to breathe it

in? I see the seed in the ground, the plants in the garden, dye before they rise and spring vp. I see Wormes and Flies, and diuers other creatures that spend the winter season in a kind of death, reuiue in the Spring. I see my selfe dead euery night, and aliue in the morning. Why then should I call in question this Article of my beliefe, of all most comfortable? Lord who this euening didst cast *Adam* into a *dead sleepe*, and thy selfe fellest *asleepe*, on the bed of thy *Crosse*, and *awakedst* him againe, and *raisedst* thy selfe out of thy sleepe of death; sanctifie my *rest and sleepe* this night vnto me, that I may by it not only be strengthened in my body; and reuiued from my bed of slumber to rise to my labour and trauell the next morning, but also more confirmed in my *faith* touching the *resurrection* of this my body out of the *bed of the graue* at the
the

the last day, *So bee it, Amen.*

The close out of Scripture.

*To him that loued vs, and wash-
ed our sinnes in his blond, and
made vs Kings and Priests to
God, euen his Father, be glory
and dominion for euermore,
Amen. Rev. 1. 5, 6.*

Saturdayes Deuotion, being
the seuenth from the
Creation.

The Father resteth from the
workes of Creation.

IN the seuenth day God ended
his worke which he had made,
and the seuenth day he rested from
all his worke which he had made,
Gen. 2. 2.

So God blessed the seuenth day,
and sanctified it, because that in it
he had rested from all his worke
which God had created and made
ver. 3.

Q

THE

The Sonne resteth in the
Sepulcher.

ANd when the euen was
come, there came a rich man
of Arimathea, named Ioseph, who
had also himselfe bin Iesus's Dis-
ciple, Mat. 27. 57.

He went to Pilat and asked the
body of Iesus. And Pilat com-
manded the body to be deliuered,
verse 58.

So Ioseph tooke the body, and
wrapped it in a cleane linnen
cloth, verse 59.

And put it in his new Tombe
which he had hewen out in a Rock,
and rolled a great stone to the
doore of the Sepulcher, and de-
parted, ver. 60.

And there was Mary Magda-
lene, and the other Mary sitting
ouer against the Sepulcher, verse
61.

Now the next day that follow-
ed, the day of the preparation, the
chiefe

chiefe Priests and Pharisees came together to Pilat, ver. 62.

Saying, Sir, we remember that that deceiver said while hee was yet alive, After three dayes I will rise againe, ver. 63.

Command therefore that the Sepulcher be made sure untill the third day, lest his Disciples come by night and steale him away, and say unto his people, He is risen from the dead; so the last error will be worse then the first, ver. 64.

Pilat said unto them, Ye haue a watch, goe your way, make it as sure as you can, ver. 65.

So they went, and made the Sepulcher sure, sealing the stone, and setting a watch, ver. 66.

For

For thine instruction meditate { In the morning, on the Father's rest { workes of Creation.
 { In the evening on the Sonne's from { workes of Redemption.

For thy comfort apply the benefits of both to thy selfe, which are { A holy rest here. Everlasting and happy rest hereafter.

For thy correction re-prooue thy prophaning God's holy Sabbath by { First, Worldly businesse. Secondly, Carnal pleasures. Thirdly, Omitting holy duties. Fourthly, Per- { Negligently. Unwillingly.

Quicknen thy { Preparation to holy duties by the Psalmes. Constancy in life and death by the Admonition. Zeale, Deuotion, and resolution by the Prayer ensuing.

The

The Hymne for Saturday
Morning.

I Have remembred thy Name,
O Lord, in the night season, and
have kept thy Law, Psal. 119. 57.

I thought on my wayes, and
turned my feet to thy testimonies,
vers. 59.

I prevented the dawning of
the morning, and cryed; I hoped
in thy Word, ver. 147.

Heare my voice according to
thy louing kindnesse, O Lord:
quicken me according to thy iudge-
ments, ver. 149.

Seuen times a day doe I praise
thee according to thy righteous
iudgement, ver. 164.

Great peace have they that
loue thy Law, and nothing shall
offend them, ver. 165.

I have longed for thy saluation,
O Lord; and thy Law is my de-
light, ver. 174.

Deliver me, O Lord, from the
wicked,

wicked, which is a sword of thine,
Psal. 17. 13.

From men which are thy hand,
O Lord, from men of the world
which haue their portion in this
life, and whose bellies thou fillest
with thy hid treasures, verse 14.

My heart is pained within me,
and the terrors of death are fallen
upon me, Psal. 55. 4.

Fearefulnesse and trembling
are come upon me; and horrow
hath ouerwhelmed me; ver. 5.

O that I had wings like a Dove,
for then would I flye away, and be
at rest, ver. 6.

I would hasten my escape from
the windy storme and tempest, v. 8

An

An Admonition for Saturday Morning, being an exhortation to perseverance, the twelfth
BEATITUDE.

All that expect the reward of Piety must strive and pray for perseverance, & abhor and shun falling away from grace, because in Scripture

The one is

Commanded by God.

Commended in his Saints.

Encouraged vnto by promises of

Certain reward.

Saluation. Assured comfort.

An incorruptible Crown of glory.

The other is

Vehemently dissuaded.

Seuerely censured.

Dreadfully threatned.

Eternally punished.

THE

THE TEXTS.

*Precepts
for perseue-
rance.*

VVatch ye therefore, and
pray continually, *Luke*
21. 36.

Continue yee in loue, *Iohn*
15. 9.

Take heed to thy selfe, and to
thy Doctrine; *continue* in them,
1 *Tim.* 4. 16.

But *continue* thou in the things
which thou hast learned, and hast
beene assured of, 2 *Tim.* 3. 14.

Let vs hold fast our profession
Heb. 4. 14.

Hold fast till I come, *Reuel.*
2. 25.

Reioycing in hope, patient in
tribulation, *continuing* instant in
prayer, *Rom.* 12. 12.

Dearely beloued and longed
for, my ioy and crowne, *stand*
fast in the Lord, *Phil.* 4. 1.

Paul and *Barnabas* perswaded
them to *continue* in the grace of
God, *Acts* 13. 43.

Con-

Confirming the soules of the disciples, and exhorting them to *continue* in faith, *Act. 14.22.*

But ye brethren be *not weary* in well doing, *2 Thes. 3.13.*

Let brotherly loue *continue*, *Heb. 13.1.*

Stand fast in one Spirit with one minde, striving together for the faith of the Gospell, *Phil. 1.17.*

Therefore my brethren be ye *stedfast, unmoueable, alwayes abounding* in the worke of the Lord, *1 Cor. 15.28.*

Watch yee, *stand fast* in the faith, acquit you like men, *1 Cor. 16.13.*

Stand fast therefore in the liberty wherewith Christ hath made vs free, *Gal. 5.1.*

Wherefore take vnto you the whole Armour of *God*, that yee may be able to *stand* in the euill day; and hauing done all *stand fast*, *Ephes. 6.13.*

Brethren *stand fast*: hold the traditions

traditions which yee haue beene taught, *2 Thes. 2. 13.*

Be sober, be vigilant because your aduersary, the Deuill, as a roaring Lyon, walketh about seeking whom he may deuoure, *1 Pet. 5. 8.*

Whom-resist *stedfast* in the faith, *ver. 9.*

Ye therefore seeing ye know these things, beware lest ye also being led away with the error of the wicked, fall from your owne *stedfastnesse*, *2 Pet. 3. 17.*

He spake a Parable, that wee ought *alwaies* to pray, and *not to faint*, *Luk. 18. 1.*

Examples.

Shall not God auenge his Elect which cry vnto him day and night, though hee beare long with them? *ver. 7.*

Abraham.

He, after he had *patiently endured*, obtained the promise, *Heb. 6. 15.*

Dauid.

O Lord God of my saluation, I haue *cryed day and night* before thee, *Psal. 88. 1.*

I haue *called dayly* vpon thee; I haue stretched forth *my* hands vnto thee, *ver. 9.*

Hee kneeled vpon his knees, and prayed three *times* a day, *Dan. 6. 10.*

Daniel.

And they which went before rebuked the *blind man* that hee should hold his peace; but hee cryed so *much the more*, Sonne of Dauid haue mercy on me, *Luk. 18. 35.*

The blind-man.

And behold a *woman of Canaan* cried vnto him, saying, Haue mercy on me, &c. *Mat. 15. 22.*

The Cananitiſh woman.

But hee answered her not a word; and his disciples besought him, saying; Send her away, for she *cryeth* after vs, *ver. 23.*

Hee answered, I am not sent, &c. *ver. 24.*

Then came she, and worshipped, saying, Lord helpe me, *ver. 25.*

But hee answered, It is not meet, &c. *ver. 26.*

And she said, Truth Lord; yet the

the dogges eate the crummes,
&c. *ver. 27.*

Then Iesus said, Woman, bee
it to thee as thou wilt, *ver. 28.*

The Apostles

Ye are they which haue continued with mee in my tentations,
Luk. 22. 28.

*The Virgin
Mary.*

These all continued with one
accord in prayer and supplications,
with *Mary* the Mother of
Iesus, *Act. 1. 14.*

We will giue our selues *contin-*
ually to prayer, &c. *Act. 6. 4.*

There were added to them a-
bout *three thousand soules*, &c.
Act. 2. 41.

*Peters Con-
uerts.*

And they *continued stedfastly*
in the Apostles doctrine, and fel-
lowship, and breaking of bread,
and prayer, *ver. 42.*

Paul.

By the space of three yeeres
I ceased not to warne euery one
night & day with tears, *Act. 20. 31*

Since the day we heard, we *cea-*
sed not to pray for you, *Col. 1. 9.*

For this cause, we thank God
without ceasing, *1 Thes. 2. 13.*

A

A deuout man, which gaue much almes to the people, and prayed to God *alwaies*, Acts 10.2

Cornelius.

And the *four beasts* had each of them fixe wings vpon them, and they were full of eyes within, and they *ceased* not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, *Reu.* 4.8.

The beasts full of eyes.

I declare vnto you the Gospel which ye haue receiued, and wherein yee stand, or *continue*, 1 Cor. 15.1.

The Corinthians.

Then said Iesus to those Iewes that beleeued on him, If yee *continue* in my word, then are ye *indeed my Disciples*, Iohn 8.31.

Continuance, a note of truth.

Who so looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetfull hearer, but a doer, shall bee *blessed* in his deed, *James* 1.25.

They went out from vs, but they were not of vs: for if they had

had beene of vs, they would no doubt haue *continued* with vs, *1 Ioh. 2. 19.*

Whosoener *abideth* not in the doctrine of Christ, hath not God, *Ioh. 2. 9.*

So *runne* that ye may *obtaine*, *1 Cor. 9. 26.*

Hath cer-
taine pro-
mises of re-
ward.

Let vs not bee weary in well doing; for in due season we shall reape, if we *faint not*, *Gal. 6. 9.*

Hold that thou hast, that no man take *thy crowne*, *1 Iuel. 3. 11.*

For we are made *partakers of Christ*, if we hold the beginning of our confidence *stedfast* to the end, *Heb. 3. 14.*

Of saluati-
on.

Hee that *endureth* to the end shall be *saved*, *Mat. 10. 22.*

Continue therein; for in doing this thou shalt saue thy selfe, and them that heare thee, *1 Tim. 3. 8.*

Worke out your *saluation* with feare and trembling, *Phil. 4. 12.*

Comforta-
ble assu-
rance.

Shew the same diligence to the full *assurance* of hope to the end, *Heb. 6. 11.*

To

To him that *ouercommeth* I will
giue to eat of the tree of life,
which is in the midst of the
Garden of God, *Reuel. 2.7.*

Let vs *labour* therefore to en-
ter into that *rest*, let any man fall
after that same example, *Heb. 4.*
11.

Let vs feare lest a promise
being left vs of entering into his
rest, any of you should seeme to
come short of it, *Heb. 4.1.*

Ye haue *continued* with me, &c
Luk. 22.28.

And I appoint vnto you a
Kingdome, as my Father hath ap-
pointed vnto me, *ver. 29.*

Be *faithfull* vnto death, and I *4 Crowne*
will giue thee the *Crowne of life,* *of life.*
Reuel. 2.10.

I haue fought a good fight, I
haue finished my course, &c. *1*
Tim. 4.7.

Henceforth there is laid vp
for me a *crowne of righteousnes*,
which the Lord, the righteous
Iudge, shall giue me at that day;
and

and not to me only, but to them also that loue his appearing, *ver. 8.*

*Apostacie
and back-
sliding ve-
hemently
dissuaded.*

Take heede lest there be in any of you an euill heart of vnbeliefe in *departing away from* the liuing God, *Heb. 3. 12.*

*Seuerely
censured.*

If after they haue escaped the pollution of the world through the knowledge of the Lord and Sauour *Iesus Christ*, they are againe intangled therein and ouercome; the *latter end is worse* then the beginning, *2 Pet. 2. 20.*

For it had beene better for them *neuer to haue knowne* the way of righteousness, then after they haue knowne it to *turne from* the holy Commandement deliuered vnto them, *ver. 21.*

But it is happened vnto them according to the true Prouerbe; The *Dog* is turned to his *vomit* againe, and the *sow* that was washed, to her *wallowing in the mire*, *ver. 22.*

When the vncleane spirit is
gone

gone out of a man, &c. *Mat.*
12.44.

Hee taketh to himselfe seven
other spirits, and they dwell
there, and the last state of that
man is worse then the first, v.45.

Let him that standeth take
heede lest he fall, *1 Cor.* 10.12.

Are ye so foolish, hauing begun
in the Spirit, are yee now made
perfect with the flesh? *Gal.* 3.3.

Haue yee suffered so many
things in vaine? if it bee yet in
vaine, *verse 4.*

Cast not away therefore your
confidence which hath great re-
compence of reward, *Hebrewes*
10.35.

If any withdraw himselfe, my
soule shall haue no pleasure in
him, v.38.

Wee are not of them which
draw backe vnto perdition, v.38.

In the latter dayes some shall
depart from the faith, *1 Tim.* 4.1.

Hauiing their conscience seared
with a hot yron, *verse 2.*

R

Holding

*Fearfully
threatned
with losse
of reward.*

*Of Gods
fauour.*

*With a re-
probate
sense.*

Infamy.

Holding faith and a good conscience, which some hauing put away, concerning faith haue made shipwrack, 1 Tim. 1. 19.

Excommunication.

Of whom is *Hymeneus*, and *Alexander*, whom I haue delineated to *Sathan*, verse 20.

Hauing forsaken the right way, they are gone astray, following the waies of *Balaam* the son of *Bozor*, &c. 2 Pet. 2. 15.

Death.

But when the righteous turneth away from his righteousness, and committeth iniquity, &c. All the righteousness that hee hath done shall not bee mentioned; in his trespass that he trespasseth, and in his sin that he hath sinned, in them shall he die, Ezek. 18. 24.

Eternally punished.

It is impossible for those who were once enlightened, and haue tasted the heavenly gift, and were made partakers of the holy Ghost, Heb. 6. 4.

If they shall fall away, to renew them to repentance, &c. v. 5.

The Angels which kept not their

their first estate, he hath reserved in euerlasting chaines vnder darknesse, vnto the *iudgement of the great day*, Iude 6.

THE PRAYER FOR
Saturday Morning composed

Petitions sutable to the
rest of the Father and
the Sonne on this day.
Motiues to a Christian
of resolution willingly to
leauē this world, and as-
pire to a better, agreea-
ble to the subsequent
exhortation.

A Almighty Creator of hea-
uen and earth, and all
things therein; who this
day *restedst* from all thy worke,
and blessedst it: grant to me (after
the painefull labours & trauailes
of this life are ended) a sweete,
blessed, and comfortable *rest*
with thee in heauen, where I may

R 2 keepe

keepe a continuall Sabbath, hold a *perpetuall* feast, sing an *euerslasting* song, weare an *incorruptible* crowne possesse an *eternall* inheritance, and *fully enioy* thee in all things and all things in thee, in endlesse quietnesse, *ioy, content, and rest*. This *rest* is the marke at which all my desires aime; this is the *price* for which all my endeavours runne; this is the haven to which (by the gales of thy spirit) my christian course driues. For in this *rest* there is perfect *tranquillity*; and in this *tranquillitie* contentment; and in this contentment *ioy and pleasure*; and in this *ioy and pleasure variety*; and in this *variety security*; and in this *security eternity*. This is the end without end, to which all my labours in thy seruice, and sufferings for thee through my whole life, tend vnto. Here I haue labour without *rest*, there shall be *rest* without labour; here perturbations without *tranquillitie*,

tie, there tranquillitie without
perturbation; here desire with-
out content, there content with-
out desire; heere paine and sor-
rowes, without sincere pleasures
and ioy; there ioyes and plea-
sures without all paine and sor-
rowes: heere satiety of delights
without variety, there variety
without satiety; here feare with-
out safety, there safety without
feare; heere a sudden end with-
out ioy, there ioyes without end.
Wherefore I beseech thee hea-
uenly Father, loosen my desires
and affections from the things
that are belowe, and knit them
to the *things that are above*.
Breake and dissolue the ynlaw-
full contracts betweene my soule
and the creatures, and *marrie her*
to thee in righteousnesse. Breede in
me more and more the loathing
of the forbidden fruit; and a lon-
ging for the fruits *of the tree of*
life. Let me not leane vpon the
reedes of Egypt which will
R 3 breake

breake vnder me, and the splinters run into my body. Let mee not repose my selfe vnder *Ionas's* worme-eaten *gourd*, but the solid wood of Christs Crosse. Let me not *set up my rest on this side of Iordan*, but passe ouer into the *celestiall Canaan*. And because death is the narrow passage betweene this life and the life to come, let me not so much feare this *cut* as I doe; for on this side, I leaue labour, sorrow, sinne, shame, vexation, anxiety, paine, and mortality; and on the other side, I finde *rest*, righteousness, glory, contentment, pleasure, and immortality. It is but a short passage, and my Sauour hath made it safe. All thy Saints either haue, or shall passe it ouer. I lose nothing in this passage; my soule is presently transported, and though my body stay a while heere, yet it shall follow in due time. And no sooner this darke world and the shadow of it goes
out

out of sight, but the glorious
light of heauen shineth vpon me;
I see *streetes of gold, and gates of
pearle, and foundations garnished
with all sorts of pretious stones.* I
shall behold thee the Father in
thy Maiesty, Christ thy Sonne in
his glory, the Spirit in his sancti-
ty, the Arch-angels and Angels
in their excellency, and the Saints
in their felicity. I shall then *hun-
ger no more, I shall labour no more,
I shall trauell no more, I shall
feare no more, I shall griene no
more, I shall desire no more.* I
shall need no more any house, for
the heauen and heauen of hea-
uens shall be my *habitation*: nor
Temple, for God shall bee my
Temple: nor *light*, for the *Lambe*
shall be my light. O Lord let the
hope and expectation of this
euerlasting *rest* and happinesse,
sweeten all my labours, and ease
my torment, and mitigate my
sorrowes, and comfort my heart,
that I faile not in my labour, nor

faint in my trauell, nor sinke vnder my burdens, nor fall vnder my crosses, nor die for sorrow of my wounds receiued in the *Lord's battailes*, but hold on cheerefully, strenuously, and valiantly, till I arriue at the *land of promise*, and there receiue the lot of *mine inheritance with the Saints in light*, So be it, Amen.

The close out of Scripture.

The Peace of God which passeth all understanding, preserue my heart and minde through Iesus Christ, Phil. 4. 7.

The Deuotion for Saturday
Euening.

THE HYMNE.

I Will blesse the Lord at all times, his praise shall bee in my mouth continually, Psal. 34. 1.
O how great is thy goodnesse
which

which thou hast layed up for them
that feare thee! which thou hast
wrought for them that trust in
thee before the sons of men? Psal.
31 19.

Blessed be the Lord, for he hath
shewed me meruailous kindnesse,
verse 21.

Blessed be the Lord who daily
loadeth vs with benefits, euen
the God of our saluation, Psal. 68
19.

What shall I render to the Lord
for all his benefits? Psalme 116.
11.

O loue the Lord all yee his
Saints, for the Lord preserueth
the faithfull, and plenteously re-
wardeth the proud doer, Psal. 31.
23.

Behold, the eye of the Lord
is vpon them that feare him, and
vpon them that hope in his mercy,
Psal. 33. 18.

To deliuer their soule from
death, and to keepe them aline in
Famine, verse 19.

R 5

Though

*Though I haue layen among
the pots, yet shall I be as the wings
of a Dove couered with siluer, and
her feathers with yellow gold, Psal.
68.13.*

*Many are the afflictions of the
righteous, but the Lord deliuereth
him out of all, Psal. 34.19.*

*He keepeth all his bones, so that
not one of them is broken, ver. 20.*

*Why art thou cast downe o my
soule, and why art thou disquieted
within me?*

*Hope thou in God, for I will yet
praise him who is the health of my
countenance, and my God, Psalme
42.11.*

THE

An Admonition for Saturday Evening.

Every faithfull seruant of God wil willingly and cheerfully depart out of this
Tabernacle of flesh when God calleth him out of the body,
 if he set before his eyes

1 God his { 1 Decree — { In general, for al to dye.
 { 2 { Faithfulnes { In speciall, at such an
 { Power — { houre and moment.
 { } to keep that which
 { } is comitted to him.

2 Christ his { Tasting himselfe — {
 { Conquering — { Death
 { Disarming — {
 { Changing in { Name.
 { Nature.

3 The Saints cheerefull departing, and desire of death.

4 Our { 1 The assistance of the Spirit.
 { 1 Comforts in death { 2 FAITH.
 { from — { 3 HOPE.
 { 4 LOVE.
 { 5 Testimony of a good con-
 { science.
 { 2 Condition after death { In body, which lieth at rest,
 { in hope of a ioyfull resur-
 { rection in God.
 { In soule, which immediatly is
 { carried into heauen, and en-
 { ioyleth her blisse.
 { In both at the day of Iudgmēt,
 { when they shal be rewarded
 { and crowned with eternall
 { glorie.

THE

THE TEXTS.

IN *Adam all die, 1 Cor. 15. 22.*
It is appointed to men once
to die, *Heb. 9. 27.*

*Death is
common to
all men.*

Death went over all, Rom. 5.
12.

Man that is borne of a woman
is but of *few daies, Iob 14. 1.*

Hee commeth forth like a
flower, and is *cut downe*; he fly-
eth away *as a shadow*, and conti-
nueth not, *ver. 2.*

And where is he? *ver. 10.*

When the breath of man go-
eth forth, hee shall turne againe
to his earth, and then all his
thoughts perish, *Psal. 146. 3.*

Man lyeth downe and *riseth*
not, till the heauens be no more,
Iob. 14. verse 14.

They shall *not be awaked*, nor
raised out of their sleepe, *ver. 14.*

Thou hast made my daies as
it were a *span* long, *Psal. 39. 6.*

We are but as yesterday; our
dayes

dayes on earth are a *shadow*, Iob 8.9.

What man is hee that liueth, and shall not *see death*? Psal. 89.

47.

All flesh is *grasse*; and the glory of it as the *flower*, 1 Pet. 1.24.

As the *flower of grasse* hee shall *pass away*, Iam. 1.10.

What is our *life*? It is a *Vapor* that appeareth for a little time, and *vanisheth away*, Iames 4.14.

The time
and houre
is by God
prefixed.

Man his daies are *determined*; the *number* of his *months* are *with thee*; thou hast appointed him his bounds that hee cannot *pass*, Iob 14.5.

Lord let me know mine end, and the *number of my daies*, Psal. 39.5.

I will *adde vnto thy dayes* *fifteene yeeres*, Isa. 38.5.

O teach vs to *number our daies*, &c. Psal. 90.12.

Whether we *dye* or *liue*, wee are the *Lords*, Rom. 14.3.

The

The Lord is *faithfull*, who shall keepe you from euill.
2 Thes. 3. 3.

God is an
omnipotent
and faith-
full Creator

Commit the keeping of their soules to him who is a *faithfull Creator*, 1 Pet. 4. 19.

I know whom I haue trusted, and I am perswaded that he is *able to keepe* that which I haue committed vnto him against that day, 2 Tim. 1. 12.

For this end *Christ dyed and rose*, and reuiued, that he might be Lord both of the liuing, and the *dead*, Rom. 14. 9.

Christ him-
selfe died,
and by
death ex-
tred into
his glory.

In that hee *dyed*, hee *dyed* to sinne once; but in that hee liueth, hee *liueth to God*, Rom. 6. 10.

If we be *dead with Christ*, we beleue that wee shall also liue with him, *verse 8.*

I was dead, and I am *aline*, and I *liue* for euer; and I haue the keyes of *death* and of hell, *Reuel. 1. 18.*

And de-
stroyed
death.

I am the resurrection and the
life;

life : Hee that belecueth in mee, though he were *dead* yet shall he *live*, Ioh. 11. 25.

Christ hath abolished *death*, and brought *life* and immortality to light by the Gospel, 2 Tim. 1. 10.

Death is swallowed vp into victory, 1 Cor. 15. 54.

O *death* where is thy sting? O *grane* where is thy victorie? *verse* 55.

The sting of *death* is sinne, and the strength of sinne is the Law, *verse* 56.

But thanks bee to God who hath giuen vs victory through our Lord *Iesus Christ*, *verse* 57.

And charged it in

Hee also tooke part of the same, that through *death* hee might *destroy him* that had the power of *death*, euen the diuell, Heb. 2. 14.

Name.

Our friend *Lazarus* sleepeth, Ioh. 11. 11.

And when hee had thus spoken, he fell *asleepe*, Acts 7. 60.

And

And many are fallen *asleepe*,
1 Cor. 11. 10.

Which are *asleepe* in Christ,
1 Cor. 15. 18.

Christ is risen from the *dead*,
the first fruits of them that *sleepe*,
verse 20.

Christ to me is *life*, and to *die*
is *gaine*, Phil. 1. 21.

Whosoever *looseth his life* for
my sake shall *save it*, Mar. 8. 35.

Blessed are the dead which *die*
in the Lord, Revel. 14. 13.

For they *rest* from their *labours*,
verse 16.

There remaineth a *rest* for the
people of God, Heb. 4. 9.

God shall *wipe away* all *teares*
from their eyes, Reu. 1. 17.

They shall *hunger* no more,
nor *thirst* no more, neither shall
the *Sun* light on them, nor any
heate, Reu. 7. 16.

Hee that is *dead* is free from
sinne, Rom. 6. 7.

We looke for a new heauen,
in which dwelleth *righteousnes*,
2 Pet. 3. 13.

And

In Nature.
Of a losse it
is made a
gaine.

Of a curse, a
blessing and
a discharge
from La-
bour.
Peace.

Sorrow.

Sinne.

*Freedome
from euill
company.*

And there shall in no wise enter *any thing* that *defileth*, neither whatsoeuer *worketh abomination*, or maketh a lye, *Reuel. 21. 27.*

For, *without* shall be dogges, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loueth, or maketh a lie, *Reuel. 22. 15.*

Bondage.

The creature shall be *deliuered* from *bondage*, *Rom. 8. 21.*

Temptation.

His (the *tempters*) place was no more found, *Reuel. 12. 8.*

Feare.

Your *ioy* shall no man take away from you, *Ioh. 16. 22.*

*The Saint's
desire death*

Lord now *letteſt* thou thy seruant depart in peace, according to thy word, *Luke 2. 29.*

I *desire* to be *dissolued*, and to be with Christ, for that is best of all, *Phil. 1. 23.*

For we know that if the house of this earthly Tabernacle were *dissolued*, we should haue a *building of God*, an *house* not made with hands, *eternall*, in the heavens, *2 Cor. 5. 1.*

For

For in this we groane *earnestly*,
desiring to be clothed vpon with
 our house which is from heauen,
verse 2.

We are *willing* rather to be ab-
 sent from the body, and present
 with the Lord, *verse 7.*

*They are
 comforted
 in death by
 Faith.*

So God loued the world, that
 he gaue his onely begotten Son,
 that *whosoever beleeueth* in him
 should not perish, but haue *ever-*
lasting life, Ioh. 3. 16.

He that *beleeueth* on him is not
 condemned, *verse 18.*

Faith is the *substance* of things
 hoped for; and the *evidence* of
 things not seene, Heb. 11. 1.

There is *no condemnation* to
 them that are in *Christ Iesus*. Ro.
 8. 1.

I am perswaded that neither
 life nor death, &c. shall be able
 to *separate* vs from the *loue* of God
 which is in Christ Iesus our Lord,
verse vlt.

By Loue.

We know that wee are passed
 from death to *life*, because wee
loue

By Hope.

love the brethren, 1 Iohn 3.14.

Our conuersation is in heauen,
from whence we looke for the Sa-
uiour, the Lord Iesus Christ, *Phil.*
3.20.

Hope maketh not ashamed,
Rom. 5.5.

If we hope for that we see not,
then doe we with patience waite
for it, *Rom.* 8.25.

Reioycing in hope, *Rom.* 12.22.

I would not haue you igno-
rant concerning them which are
fallen asleepe, that ye sorrow not
as they which haue no hope,
1 *Thes.* 4.13.

The full assurance of hope vnto
the end, *Heb.* 6.11.

Let vs hold fast the profession
of our hope vnto the end, for hee
is faithfull that promiseth, *Heb.* 10
23.

Which hope we haue as an an-
chor of the soule both sure and
stedfast, and which entereth to
that within the veile, *Heb.* 6.19.

By a good
conscience.

A good conscience is a continu-
all

all feast, *Proverbs 15.15.*

For our reioycing is this; the testimonie of a good conscience, *2 Cor. 1.12.*

Wee trust we haue a good conscience in all things, *Heb. 13.18.*

If our hearts condemne vs not, wee haue confidence towards God, *1 Iohn 3.21.*

Who shall change our vile bodies, and make them like vnto his glorious body, *Phil. 3.20.* See *1 Cor. 15. Entire.*

*The body
resteth in
hope of a
glorious re-
surrection.*

If we beleeeue that *Iesus Christ* was dead, and is risen; euen so them which are asleepe in *Iesus*, God shall bring with him, *1 Thes. 4.14.*

To the spirits of iust men made perfect, *Heb. 12.23.*

The begger died, and was carried into *Abrahams bosome*, *Luke 16.22.*

*The soule
immediatly
enioyetis
blisse.*

This day shalt thou be with me in *Paradise*, *Luke 23.43.*

We know that if our earthly tabernacle be dissolued, we haue a buil-

a building not made with hands,
eternall, in the heavens, 2 Cor. 5.1

We would not be vncloathed
but cloathed vpon, that mortali-
tie may be *swallowed vp of life,*
verse 4.

While wee are at home in the
body, wee are absent from the
Lord, *verse 6.*

Wee are confident, that when
we are *absent from the body,* wee
are present with the Lord, *ver. 8.*
vid. *supra, Phil. 1.* I desire to bee
dissolued, and to be *with Christ.*

*Body and
soule shall
be crown-
ed at the
last day.*

There is laide vp for mee a
crowne of righteousness, which
the righteous Iudge shall giue
me at *that day,* and not to mee
onely, but to all that looke for his
comming, *2 Tim. 4. 8.*

Then wee which are aliue and
remain, shall be *caught vp toge-
ther* with them in the cloudes to
meete the Lord in the aire; so
shall wee bee alwaies with the
Lord, *1 Thes. 4. 17.*

Then the righteous shall *shine*
as

as the Sunne in the Kingdome of
my Father, *Mat. 13.43.*

THE PRAYER FOR *Saturday Euening; composed*

Petitions futable to the
rest of Christ in the graue.
of { Motiues to perseue-
rance agreeable to the
precedent exhortation in
the Morning.

I Blesse and magnifie thy glori-
ous Maiesty, Wisdome, and
Omnipotency, ô Lord, *high*
possessor of heauen & earth, as for
all thy wonderfull workes in the
fixe dayes, so also for thy holy *rest*
on this day, whereby thou affir-
rest me of eternall rest in heauen.
And I beseech thee of thy good-
nesse which answereth thy great-
nesse, to distill the dew of thy
blessings as vpon my daily la-
bours, so vpon my *rest* in the
night,

night, that it may recouer my spirits, and refresh my faculties, and repaire my strength, and put me in minde of that comfortable *rest* which they enioy, who lie in the bosome of *Abraham*, and *sleepe in Iesus*, who this day lay in his Sepulcher, yet saw there no corruption. For thy promise thou madest good, *not to leaue his soule in hell, nor to suffer thine holy one to see corruption.* O Lord I entirely desire thee to *burie* all my sins, especially those (which this day and weeke hath added to the totall summe) in his graue; and teach me by it to *burie* in the pit of eternall obliuion, not onely my brethrens trespasses against mee, but also all those sinfull baites which haue heretofore allured me to any kind of vicious leudnesse. Grant that I may more and more feele the power, as of *Christs death* in the mortification of my fleshly members, so of his buriall in the conquering of the horror

horror of the graue. For as thou
hast threatned death saying, *O*
death I will be thy death; so thou
hast threatned the graue also,
saying, *O graue, or corruption, I*
will be thy corruption, or destru-
ction. And what though my flesh be
all consumed to bones, yet thy spirit
blowing on dead bones can reuine
them, & couple them againe with
sinnewes, and cloathe them with
flesh. What though these bones
bee resolued into dust, yet thou
which madeest my body of nothing,
canst as easily restore it, and reare
it out of that which is as little or
next neighbour to nothing.
Thou which raisedst thy Sonne
from death. shalt raise and change
my vile body, and make it like vn-
his glorious body, by that power
whereby thou art able to subdue al
things vnto thy selfe. Make my
heart hewen out of a harder
rocke then thy Sons Sepulchre
was, a fit receptacle, not for dead,
but for liuing *Iesus*. As that Se-
pulchre

pulchre neuer receiueth any but Iesus; so let my heart entertaine nothing but thee. Make mee a *pure* and chaste soule, that as thy *Sonne* was borne of a Virgins wombe, and lay *buried* in a Virgin tombe: so hee may abide in my Virgin and vndefiled soule. Remoue the *heauie stone* from my heart, as thou diddest that *great stone* from his *Sepulchre*. As hee neuer returned to his *Sepulchre* after he came out of it: so grant that when thou hast perfectly raised me out of the *grau*e of *sin*, I may neuer returne to it againe. And as hee kept *Sabbath* in his graue, and obserued thy statutes in life and in death, and *fulfilled all righteousness*: so grant I may both in life and death accomplish thy holy will. And as hee neuer rested till he had cried out, *All is finished*: so grant that I may not be *wearie of well-doing*, nor glue ouer my heavenly race of godlinesse, till I may say, *It is finished.*

finished. Endue mee with power from above, & gird about me thy whole armour, that I may fight a good fight against the world, the flesh, and the diuell, and finish my course in the full discharge of my calling, and keepe the faith to the end; and in the end receiue that incorruptible crown of glory which thou the righteous Iudge wilt giue to all that loue the second comming of thy Sonne. And behold thou comest with the Clouds, and all eyes shall see, euen they that nailed thee; and all kindreds of the earth shall mourne before thee. yea, and Amen. So be it.

The close out of Scripture.

Thou art worthy, ô Lord, to receiue glory, and honour, & power; for thou hast created all things, & for thy wills sake they are and haue beene created, *Reu. 4. 11.*

Worthy is the Lambe that was killed to receiue power, & riches, and wisdom, and strength, and honour, & glory, & praise, *Reu. 5. 12*

S

THE

1847
The first of the
year was a very
dry one. The
ground was very
hard and the
crops were very
poor. The
weather was very
warm and the
crops were very
poor.

The second of the
year was a very
dry one. The
ground was very
hard and the
crops were very
poor. The
weather was very
warm and the
crops were very
poor.

The third of the
year was a very
dry one. The
ground was very
hard and the
crops were very
poor. The
weather was very
warm and the
crops were very
poor.

In the Religious observation

of Christian { Feasts, as namely { Birth.
— our Lords { Circumcision.
{ Epiphanie.
{ Resurrection.
{ Ascension.
{ Sending down the
— Holy Ghost.

{ Fasts, as { Ashwednesday.
namely, { Good friday.

By *Daniel Featly*, Doctor in Divinity



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REPORT OF THE

COMMISSIONERS OF THE

LAND OFFICE

IN RESPONSE TO A RESOLUTION

OF THE HOUSE OF REPRESENTATIVES
PASSED MARCH 10, 1860

RELATIVE TO THE

LANDS BELONGING TO THE

UNITED STATES

IN THE DISTRICT OF COLUMBIA

AND IN THE DISTRICT OF

GEORGIA

AND IN THE DISTRICT OF

FLORIDA

AND IN THE DISTRICT OF

LOUISIANA



TO
THE RIGHT
HONOURABLE
and Religious Lady,
the Countesse of
DENBIGH.

May it please your Honour,



*Our conference
with me, about
my conference
with the Iesu-
ites, and your
gracious acceptation of the re-
lation and defence thereof, left
in me such an impression of the
Character of your Noble and*

The Epistle

Religious disposition, that I euer since desired the advantage of some good opportunity to testifie my dutifull respect to your Honour. The truth of God receiueth not onely support, but great Honour from the patronage and countenance of great Personages; and she much glorieth in finding so strong a Champion, euen in the weaker sex. Albeit the Sun-beames are alwayes most bright in themselves, yet they neuer appeare so glorious to vs as when they fall vpon crystall glasse, or pretious stones: In like sort Religion and vertue (the raies of diuine sight in the soule) although they shine alwayes brightly in themselves, yet they neuer seeme so conspicuous and resplendent, as when they receiue some luster from the
subiect

Dedictory.

subject, when Nobilitie of birth
and minde concurre; when or-
naments of bodie and soule
meete; when eminency of grace
& eminency of conditions ioyne
in one, and reflect mutually each
on the other. And verily if your
more then ordinary fauour and
respect to the Ministers of the
Gospell, and to my selfe in par-
ticular, had not made this my
voluntarie oblation a neces-
sary obligation to your Ladi-
ship; yet your constancy in the
truth, and loue to Sion and her
solemne and sacred assemblies,
might iustly challenge to your
Honour the Dedication of this
part of my HAND-MAIDES
Taske, which is to furnish Chri-
stian Fasts and Feasts with pro-
per MEDITATIONS, HYMNES
and PRAYERS. As our body
liues to the soule, by which it
S 4 liueth;

The Epistle

liueth; so our soule should liue to God by whom it liueth. And no otherwise is the life of the bodie preserued by heate and moisture, then the life of the soule is maintained and kept by the heat of diuine loue, and radicall moisture of teares bedewing the heart root of a true penitent. To kindle the one and feede the other, I Dedicate and deuote the **D E V O T I O N** of this part of my **H A N D - M A I D** to your Honour. For the Feasts representing to your Religious thoughts what Christ hath done for you, will (through the blasts of Gods Spirit) inflame the heate of heauenly loue in you: and the Fasts admonishing you what Christ hath suffered for you, must needs yeeld abundant matter to supply the Springs of godly sorrow. In Hea-
uen

Dedictory.

when ioy taketh up all times and
 parts; in hell sorrow; on earth
 they diuide. In heauen there is
 ioy without sorrow; in hell sor-
 row without ioy; on earth sor-
 row and ioy act their parts;
 fasts and feasts haue their cour-
 ses; mirth and mourning their
 turnes; and at euery turne my
 HAND-MAID is readie to
 attend you, either with sack-
 cloth for the one, or the wed-
 ding garment for the other. S.
 Bernard taking his ground
 from those words of the Prophet
 Ioel, Rent your hearts, &c. and
 returne to the Lord with your
 whole heart; thus pleasantly
 descanteth thereupon: * We can-
 not returne vnto the Lord
 with our whole heart, vntesse
 it be broken first with true con-
 striction. There is no whole
 heart, but a rent heart; no
 sound

* Non est
 ad Deum
 toto corde
 redire, nisi
 scisso cor-
 de.

The Epistle

* Dolet, &
de dolore
gaudet.

sound heart, but a broken; & S. Ierome according in the same note, summeth up the whole practice of a deuout soule in her priuate carriage with God in these words * She sorroweth after a godly manner, and reioyceth for that sorrow. Godly sorrow for sinne, and holy ioy for that sorrow, is the whole Deuout man. Madam, if my Meditations vpon the fasting, suffering, and death of our Sauiour make you sad and sorrowfull, remember out of S. Ierome that you ought to be ioyfull for such sorrow. If the piercing Texts of holy Scripture in the ADMONITIONS and HYMNS appointed for the Christian fasts, diuide betweene your soule and spiris, and bruse if not breake your heart with an holy sympathy, remember out of S. Bernard,

Dedicatory.

S. Bernard, *that* There is no returning to GOD with a whole heart, but by breaking it. And if you find in the whole Devotion of Fasts, matter of pensiveness and griefe; in the Christian Feasts, you shall have store of oyle to make you a cheerful countenance, and revive your deadened thoughts. The heart of a man is in continuall motion; it alwayes either dilateth it selfe, or contracteth: and the hidden man of the heart in like manner hath his Systole and Diastole (as the Anatomists speake:) his heart continually either enlargeth it selfe by ioy, or contracteth it selfe by sorrow. And no doubt, when God bespeakes our hearts for himselfe, hee especially expects and respects these motions thereof and affections producing

The Epistle

cing them. Hee will haue vs
ioy in him, and sorrow and
long after him. Ioy in his fa-
uour, and sorrow in his dispea-
sure. Ioy in his promise, and
sorrow at his threats. Ioy in
the Holy Ghost, and sorrow in
our owne spirits. Feast to him
in a thankfull profession of his
gracious goodnesse, and fast to
him in an humble confession of
sinfull wickednesse. Like the
Heliotropium, turne alwayes
to the Sunne; open when hee
sheddeh abroad his beames,
and shut when hee draweth
them in: Inlarge our hearts
with ioy at his gracious pre-
sence, and sorrowfully shut and
contract them when hee is, or
seemeth to be absent from vs.
Thus if our ioy be the interpre-
ter of our loue to him, and our
sorrow of our desire of him; if
our

Dedicatory.

our ioy be holy, and our sorrow
holy; if our feasts be feasts of
Deuotion, and our fasts bee
fasts of contrition, our graci-
ous Redeemer will vouchsafe to
bee present at both: hee will
feast and fast with vs. At our
fasts he will weep for our spiri-
tuall, as he did for Lazarus his
corporall death. At our feasts he
will turne our water into wine,
and ravish our soules with hea-
uently melody. Our feasts shall
bee as temperate and holy as
fasts, and our fasts as comforta-
ble as feasts. A good conscience
shall bee vnto vs a continuall
feast here, and the Marriage
supper of the Lambe an euerla-
sting feast hereafter. To both
which feasts, God by his Spirit,
which biddeth you, bring you for
his sake, who by his fasts and
sorrowes on earth hath purcha-
(ed

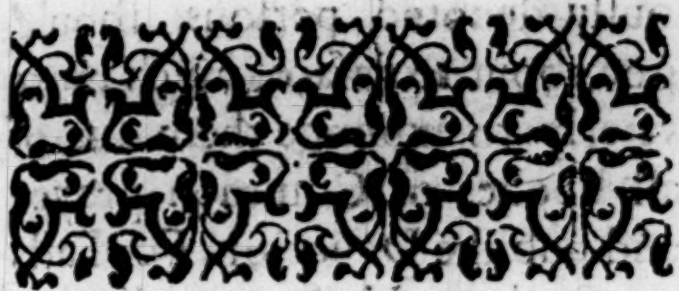
The Epistle Dedicatory.

*sed for vs everlasting feasts
and ioyes in heauen; In whom
I rest;*

Your Honour's

to dispose of

DANIEL FEATLY,



Of Christian Feasts.



Eastes are the splendor and outward dignity of our Religion; forcible witnesses of ancient truth, prouocations to the exercise of all piety, shadowes of our endlesse felicity in Heauen, on earth euerlasting records and memorialls, wherein they which cannot be drawne to hearken vnto that we teach, may onely by looking vpon that we doe, in a manner reade whatsoeuer wee be- lieue. Thus the renowned Author of Ecclesiasticall politie gilds ouer the Rubrickes of our Church Kalender. And it seemes strange to mee, that any religi-
ously

Hooker Ec-
clesiast. po
litie lib. 8.
pag. 204.

ously devoted persons should
goe about to deface, much more
utterly to expunge them out of
all bookes of Common-prayer
and publike Devotion. For Fasts
on set dayes I lesse maruell, that
many listen not to the Church-
commands, because *Venter non
habet aures. The belly hath no
eares.* But I see no reason why
any should distast Feasts dedica-
ted as well to Charity as Pietie;
which were thought necessary to
the seruice of God, and solace of
men, so agreeable to politic and
Religion, so conuenient for the
reuiuing of the soule, and re-
freshing of the body; that Reli-
gion in all ages hath rather been
glutted with superfluous Festi-
uals, then famished for want of
necessary. Yet not onely the A-
nabaptists generally beyond the
Seas, but some also among vs,
otherwise of vntainted beliefs,
who I perswade my selfe keepe
many private Feasts in their con-
science,

science, make scruple to obserue publike Feasts prescribed by the Church. *They hold it superstition, to place holinesse in times and seasons ; Indaisme, to keepe strictly set dayes, especially of Easter and Pentecost ; Popery, to honour Saints with Festiualls ; And will-worship, to ordaine any thing in the seruice of GOD without precise warrant from the Word.*

1 To wipe away the first aspersi-
on ; Holinesse is twofold, inward and inherent, outward and relatiue. Times and seasons haue no inherent holinesse in them no more then places ; yet certaine times and places are denominated wholly by reasons of holy actions done in or vpon them by God or man. God sanctifieth times and places, either by precept or by particular presence, or speciall worke. Man sanctifieth them, either by dedication of them to diuine seruice,
or

Exod 3. 5.

Psal. 118.
24.

or by celebrating diuine seruice in or on them. As Gods particular presence makes the Place an holy Temple, so his speciall work on the day make the day a Feast. As *Moses* speaketh of a place by particular designation. *This place where thou standest is holy ground*, Gods presence made it so: In like manner *Dauid* of one day in the yeere, *This is the day which the Lord hath made, let vs reioyce and be glad in it.* Gods extraordinary worke leaues a kinde of impression vpon time, as his presence doth vpon place; whereof man taking speciall notice expresseth his thankfulnessse to God for them both, by consecrating both vnto him; the one for the place, the other for the time of peculiar worship. To deny them therfore outward or relatiue holinesse is prophannesse; as on the contrary, to ascribe vnto them inward or inherent holinesse is superstition: religious
Deuotion

Deuotion holdeth the path of Gods Commandement, neither declining on the left hand to prophannesse, nor on the right to superstition.

2 Another blot cast vpon the Rubrickes, by the enemies to Christiā Festiuities, is an imputation of Iudaisme or Gentilisme, reprobued by Saint Paul in his Epistle to the Romans [*one man esteemeth one day aboue another, another esteemes euery day alike: let euery man be fully perswaded in his owne mind.*] To the Galathians, [*Yee obserue dayes and times, and moneths and yeeres; I am afraid of you, lest I haue bestowed on you labour in vaine.*] To the Colossians, [*Let no man therefore iudge you in meat or in drink, or in respect of an Holy-day, or of the new Moones, or of the Sabbath dayes.*]

The Texts of Scripture haue beene heretofore seriously considered vpon by the Ancient Fathers,

Ro. 14.5,6

Gal. 4.10.

Col. 2.16.

*Tert. li. Ad-
uersus Psych.
cap. 14. Si
omnem in to-
tum deuotio-
nem temporis,
& dierum, &
mensium, &
annorum e-
rasit Aposto-
lus, cur Pas-
cha celebra-
mus annuo
circulo in
mense primo?
Cur quinquaginta exinde
diebus in om-
ni exultatio-
ne decurri-
mus?

*Ambros. Co-
mens in Epi-
stol. ad Ga-
lat. Dies ob-
seruant, qui
dicunt, crasti
proficiscendi
non est, &c.
hi colunt
mensis qui
cursus Lunae
perscrutatur,
dicentes, sep-
tima Luna
strumena
confici non
debent, &c.

Tempora sic

obseruant cum dicunt hodie verum initium est, festiuitas est, post-
eris Vulcanalia sunt, &c.

thers, and so interpreted by
them, that they make strongly
against the Iewish and Gentile
Festiuities, but no way against
the Christian. *Tertullian saith,
Galatiamur planè, &c. We ma-
nifestly fall into the error of the
Galathians, if we are obseruers
of Iewish Ceremonies, and Legall
solemnities, for these the Apostle
forbiddeth, restraining the conti-
nuance of the old Testament buri-
ed in Christ. For if we are a new
Creature in Christ, our solemn-
ties also ought to bee new. Or if
(as some will haue it) the Apo-
stle absolutely raseth out all de-
uotion of times and dayes, and
moneths and yeeres: Why doe we
keepe Easter euery yeere in the
first moneth? Why fifty dayes af-
ter doe we celebrate a Feast in all
exultation? Saint *Ambrose
conceiueh th' Apostle to bend his
discourse against the superstiti-

on of the Gentiles. They obserue dayes, who say, To morrow wee must not take a iourney, or after to morrow no worke may bee begunne. They obserue moneths who marke the age of the Moone, saying, The seventh Moone a man must not build, the ninth must not hire a new seruant, for he will be unlucky. They obserue times who say, To day is the beginning of the Spring, it is a Festiuitie, after to morrow are the feasts of Vulcan, &c. Saint Austin imagineth the Apostles reprehension to be as it were a two edged Sword, cutting on the one side, the heathenish superstitions; and on the other side, the Iewish carnall rites and obseruations, abrogated by the comming of Christ. The error of the Gentiles is most notorious, whereby they obserue dayes, and moneths and yeeres, noted by the Astrologers and Caldeans for good and bad dayes: but peraduenture, saith hee, wee need not under-

S. August.
Comment.
in Epist. ad
Galat.

understand this place of the error of the Gentiles, but of them against whom hee disputes, to wit, the Iewes. For the Iewes also scrupulously keepe dayes and moneths, and yeeres and times, in the carnall obseruation of the Sabbath, and new Moone, and the seventh yeere: which because they were shadowes of future things; now, Christ being come, are superfluous and superstitious. In summe, we answer, first, that the Apostle forbids the Iewish and Heathenish Feasts, but not the Christian. To keepe any Feasts dedicated to a false god, is Idolatry. To keepe any of those Feasts which were sometimes appointed by God himselfe, and dedicated to his honour; yet with a reference to the coming of the Messias, as figures and shadowes thereof, is now vaine superstition, for the body being come, the shadowes ought to vanish. As we are forbidden to keepe the solem-

solemnities of the old Law, so also to celebrate the Sacraments thereof; *the Priesthood being changed, the Law is also changed.* Yet may we, and ought to celebrate the Sacraments of the new Law; and why not also the Christian Festivities, dedicated to the memory of the chiefe actions & passions of our Sauour, *that in future times they might not bee forgotten?* Nor so great benefits of GOD conferred vpon his Church by them, slip out of our mindes? Saint Peter and Saint Iohn, and their Disciples kept Easter indifferently, the one on the precise fourteenth day of the Moone, the other alwayes on the Lords Day: yet both kept the Feast: which certainly they would not haue done, if Christian Religion or liberty could not consist with the obseruation of Christian Feasts.

2 We answer, that the blessed Apostle in the Texts aboue alledged

Heb. 7. 12.

Aug. de Ciuit. Dei. l.

10. c. 4. Ne volumine temporum ingrata obrepant obliuio. Ei beneficiorum eius sollemnitatibus, festis & diebus statutis dicamus Sacramusque memoriam.

Hierom.

Catalog. viror. illust.

alledged, forbiddeth Christians to make scruple of conscience themselves, or vncharitably to censure any other in regard of the keeping or not keeping daies. Herein they may vse their Christian liberty, so it be without scandall to their weake brethren, and offence to the Church wherein they liue: whose laudable customes, and iustifiable constitutions in things of this nature especially, ought to be kept and obeyed.

3. It is absolutely vnlawfull, and by the Apostle prohibited to celebrate any festiuity, either after the manner of the Gentiles by prophane sports, and plaies, or after the Iewish manner by legall Sacrifices and Ceremonies.

Our Church neither obserueth any Iewish or Heathenish Feast, nor any Christian Feast, after a Iewish or Heathenish manner, nor vpon any such ground, as either the one or the other pretendeth.

deth. Howsoever we retaine the names of Pasſeouer, and Pentecost, yet our Pasſeouer and Pentecost haue no more affinity with the Iewish Pasſeouer, and Pentecost, then *Simon Peter* had with *Simon Magus*, or *Philip* the Apostle, with *Philip* King of *Macedon*, as euery Catechized childe knoweth among vs, and the booke of Common Prayer, in the Epistle, Gospel, Psalme, and Collects appointed for those Feasts, sufficiently declare to any that hath an eye to reade, or an eare to heare.

A third exception, and that a Capitall, if true, is that our Feasts fauour of Romish superstition, whereof they are a gaudy Relique. This exception, if it might be with some colour and shew taken against other Festiualls, yet surely it no way lyeth against our Lords Feasts; whose glorious workes in the redemption of mankinde cannot be too highly
T extolled,

extolled, too often remembred,
too thankfully acknowledged,
too religiously celebrated. And
at these high Feasts, only dedica-
ted to the honour of our Redeem-
mer, and euerlasting memory of
the chiefe Mysteries of our Faith;
my Hand-Maid attends on her
Mistresse at her Deuotion. Other
Feasts she keepeth also but in a
different manner: On these, that
take their name from some prin-
cipall action or Passion of our
Saviour, all the Deuotion is done
to him whose name the Feast
beareth, but in the other which
are called by the name of some
Saint, Martyr, Euangelist, or
Apostle (I except not the blessed
Virgin, and the Archangels
daies) no religious Deuotion or
worship is performed to the
creature, whose name the day
carrieth, but to their and our
Lord; whose speciall benefits de-
riued to his Church by those
golden conduits of his bounty
and

and grace, are vpon such anniuersary solemnities recounted, & their memory refreshed. In the Virgin Maries day, wee honour Christ whom she bare; in Saint *John Baptist* day, wee honour Christ whose forerunner he was; in the Martyrs dayes, we honour Christ whose Martyrs they were; in the Apostles dayes, we honour Christ whose eye witnesses they were; in the Euangelists dayes, wee honour Christ whose Chroniclers they were: what Saint *Augustine* long agoe answered for the practise of the Church, in celebrating the daies wherein the Martyrs receiued their red garlands, against the the cauill of the Gentiles, wee may truly reply to those who quarrell with our Church, for bidding and keeping holy daies for Saints or Angell. *Wee erect no Altar, we dedicate no Temple, wee hallow no Feast to Martyr. (Saint or Angel) sed uni Deo &*
T 2 *Martyrum*

Aug. 22. de
ciu. dei c. 10
Non erigi-
mus altaria
in quibus
sacrificamus
Martyro,
&c.

Martyrum & nostro, but to God alone their God, and ours. At whose service and Sacrifice the Martyrs, as men of G O D that haue overcome the world by their Faith (Suo loco, & ordine nominantur, non tamen à sacerdote inuocantur) are in their place and order honourably mentioned, but not religiously innuocated, or called upon. On such daies we sanctifie God, we Deify not Saints: wee blesse God for them, we worship not them for Gods. In this part of the Deuotion of the Romane Church, the renowned Authors of the reformation in England, carefully applied their pruning knife, cutting off all superfluous festiuities, either of supposed Saints, who were no men, or of men who were no Saints, or of true Saints, where they found no ground for any such Feast, as the Romanists dedicate vnto them. Saint Christopher, Longinus, with the seuen sleepers may seeke for a Feast

a Feast in *Vtopia extra anni solis-que vias*. There is no reason they should haue a day in the Calender, who neuer saw day in this world. Much lesse that *George* the *Arrian*, or *Becker* the Traitor should haue an holy day kept for them, who were farre from holy themselues. The blessed Virgin was a Saint inferiour to none but her Sonne, and her Annuntiation, and Purification wee celebrate euery yeere, because we finde euidence in Scripture of both: but for her immaculate conception in the wombe of her mother, and corporal assumption into heauen, *quia non legimus non credimus*, wee keepe no such Feasts, because we reade no such thing in holy Scriptures of her.

By this which hath beene deliuered the aspersion of Iudaisme and Popery is wiped away (may some object) but not of voluntary superstition, and will worship. For what warrant haue we

in Scripture for annuall Festiuities, what precedent in the pure and first Ages of the Church?

I will produce both, and adde vnto them the consent of other reformed Churches with ours in this point, touching Christian Feasts.

I. God in the old Law beside the Sabbath appointed yeerely and monethly solennities. It is true, the ordinance in particular was Ceremoniall, but the ground in generall was morall, to imprint the more deeply his benefits in their mindes, to assemble the people for the hearing the Law, to testifie their ioy, and delight in his seruice. And may not wee build Christian Feasts vpon the like groundes. If the Synagogue might ordaine yeerely Feasts without speciall warrant or order from God, in memorie of temporall blessings and deliuerances of that nation onely, as shee did the Feast of *Purim*, or of *Lots*

Lots, and of the dedication: May not the Church appoint the like, to eternize the memory of spirituall blessings and actuall deliverances, not of one Nation only, but the whole company of Gods Elect?

Neither want we precedent for it in the purest and best times before Religion was ouergrown with superstition (as it fell out in the latter Ages.) For the Apostles themselves kept Easter day, though with some difference as I noted before, and the whole world (as farre as it was Christian, as Saint *Austin* testifieth) kept time out of minde, the other Feasts consecrated to our Lord, and the holy Ghost.

Those things which are not written, but kept by tradition, and

datur intelligi, vel ab ipsis Apostolis, vel plenarijs Concilijs, quorum est in Ecclesiâ saluberima auctoritas, Comendata, atque statuta retineri: sicut quod Domini Passio, Resurrectio, & Ascensio, in cælum, & aduentus de cælo Sp. S. anniversariâ solennitate celebrantur.

Hest. 9.
Macab. 2. 4
mentioned
Iohn 10, 22

*Aug. Epist
118. ad Ian
illa quæ nō.
scripta, sed
tradita cu-
stodimus,
quæ quidem
toto terra-
rum orbe
observantur,*

that through the whole world: we are to conceive either that the Apostles themselves or generall Councils, (the authority whereof is most wholesome in the Church) appointed and commended them unto us, as namely the yearely celebration of the Passion, Resurrection, and Ascension day of our Lord, and the comming downe of the holy Ghost. Hereby it appeareth, that the Church of England in her rubricks wrote after the copy set by the antient Primitiue Church, and other reformed Churches, concurre either in practise or in iudgement, or in both with her in this part of her publique exercise of Religion. The Augustane, Bohemian, and Heluetian Confessions perfectly accord with the Sanctions of our Church.

Wee keepe the Lords dayes holy, and those chiefe Festivalls which are consecrated to the commemoration of Christs worke; his Natiuity,

*Confessio
Bohemica
c. 16.
Seruamus
Dominicos
festos dies
illosque
eximiarum
feriarum
dies, qui
consecrati
sunt cele-
brationi
operum
Christi, Na-
tiuitati,*

Nativity, Passion, Resurrection, &c. As also those which are consecrated to the memory of Saints, as of the Virgin Mary, the Apostles, and other Saints, especially those of whom mention is made in holy writ. All these things are done of us by the authority of Gods Word, and in worship to God, and for his glory.

Cruciatibus, Resurrectioni, &c. Itemque memoria Sanctorum hominum, ut Virgini Marie, Apostolorum, aliorumque sanctorum, &c. & he

quidem propter verbum Dei, & cultus diuini causâ, propterque gloriam Dei à nobis fiant.

Wee teach, that we ought not to cōdemne those traditions which appoint nothing contrary to Gods commandements, and haue a ciuill vse or end, to wit, for good

Augustin. Confessio. artic. 4. Docemus non esse damnandas traditiones,

quæ nihil præcipiunt contra mandata Dei, & habent finem politicum, videlicet, quæ ad hoc conductæ sunt, ut ordine res in Ecclesiâ gerantur, Cuiusmodi sunt traditiones de ferijs, natali, paschate, & reliquis, & huius generis veteres ritus libenter retinemus in nostris Ecclesijs. Et tamen admonetur populus, ut sciat quid de talibus moribus sentiendum sit, videlicet, quod non mereantur remissionem peccatorum, quod non sint iustitiâ Christiana, nec cultus necessarij ad iustitiam Christianam, &c.

T 5 order

order in the Church. Such are the traditions concerning holy daies; Christ Birth day, Easter, and the rest: and these antient customes wee willingly retaine in our Church: yet the people are giuen to understand concerning these customes and rites, that they merit not remission of sinnes, that they are not Christian righteousnesse, nor necessary and essentiall parts of Gods worship, but things indifferent, which without scandall may be omitted.

*Heluetica
Confessio
posterior. c.
24.*

*Si Ecclesie
pro Chri-
stiana liber-
tate, memo-
riam domi-
nicæ nati-*

uitatis, Circūcisionis, Passionis, & Resurrectionis, Ascensionis item in Cæli, & Missionis sancti spiritus in Discipulos religiosè celebrent, maximopere probamus.

If the Churches according to their Christian liberty, do or shall religiously celebrate the memory of our Lords Nativity, Circumcision, Passion, Resurrection, Ascension into heauen, and Sending of the holy Ghost upon his Disciples, we very well approue of it.

PART.



PART I. SUPPART 3.

*The Festiuall's Devotion.*The Feast of the Birth of our Lord
IESVS CHRIST.

The ground of } Prophecies in the old } of the Incarnati-
this Feast } Testament. } on of the Sonne
 } Histories in the New } of God.

PARALELL.

*Prophecie.**Historie.*

The Seede of the }
woman shall break }
the Serpents head. }

He took not on him
the nature of An-
gels, but hee tooke
the seed of Abra-
ham, Heb. 2. 16.

In the fulnesse of
time God sent his
Son made of a wo-
man, Gal. 4. 4.

The

PARALELL.

Prophecy.

The Scepter shall not depart from Iudah, nor a law-giuer from betweene his feete, vntill SHILOH come, Gen. 49. 10. Christ is called Shiloh from an Hebrew word, signifying to send, or to saue, or secundinam, to intimate Christs virgin birth, quasi filium secundinae.

The Lord himselfe shall giue you a signe. Behold a Virgin shall conceiue, & beare a sonne, and shall call his name Immanuel, Isa. 7. 14

History.

When IESVS was borne in Bethlem of Iudea, in the daies of Herod the King. King Herod, who raigne when Christ was borne, was a stranger, and so the Scepter was then departed from Iuda, Mat. 2. 1.

Joseph being raised from sleepe, did as the Angell of the LORD had bidden him, and tooke vnto him his wife, Mat. 1. 24.

But knew her not till shee had brought forth her first begotten Sonne, and hee called his name Iesus, ver. 25.

Propacie.

PARALELL.

Prophecie.

For vnto vs a
childe is borne,
vnto vs a sonne is
giuen, *Isa. 9. 6.*

But thou *Beth-*
lem *EPH RATA*
though thou bee
little among the
thousands of Iu-
da, yet out of thee
shall hee come
forth to me, that
is to bee Ruler in
Israel, whose go-
ings forth haue
bin from old and
from euerlasting.
Mich. 5. 2.

(For thine instruction meditate on Christs Birth.

For thy comfort apply the benefits to thyselfe.

For thy correction examine thy new birth

*and life, and
quicknen*

{ Thine obedience by the Exhortation.

{ Thy thankfulness by the Hymne.

*{ Thy Zeale and Deuotion by the prayer
ensuing.*

Historie.

{ The Angel said, Vn-
to you is borne this
day in the City of
Dauid, a Saviour,
which is CHRIST
the Lord, Luk. 2. 11.

{ When Iesus was
borne in Bethlem,
&c, Mat. 2. 1.

Ioseph went to the
city of Dauid called
Bethlem, Luke 2. 4.

And the dayes were
accomplished that
she should bee deli-
uered, verse 6.

And shee brought
forth her first borne
sonne, verse 7.

And

AN EXHORTATION
TO STRIVE AND PRAY
for the state of grace and
regeneration.

THE ANALYSIS.

*We must
desire and
pray that
we may bee
regenerated
and borne
anew, be-
cause by it
we obtaine.*

- 1 Entrance in to { Grace
the Kingdome of } Glory.
- 2 Knowledge.
- 3 Liberty from { Corruption.
Raigning sin.
- 4 Adoption, and the title of the
Sonnes of God.
- 5 The prehemidency of the
first borne.
- 6 The spirit of *supplication*, and
accesse to GOD with confi-
dence.
- 7 The *guidance* of the spirit.
- 8 An incorruptible *inheritance.*

THE

THE TEXTS.

EXcept a man bee borne a-
gaine, hee cannot enter into
the Kingdome of God, Ioh.

3. 3.

Except a man be borne of wa-
ter and the spirit, &c. ver. 5.

Ye were darknesse, but now ye
are light in the Lord, Ephes.
5. 9.

The creature shall be deliue-
red from the bondage of corrupti-
on, into the glorious liberty of the
Sonnes of God, Rom. 8. 21.

Whosoever is borne of God,
sinneth not, for his seede remain-
eth in him, neither can he sinne,
because hee is borne of God, 1
Ioh. 3. 9.

Sinne shall not haue dominion
ouer you, for yee are not vnder
the Law, but vnder grace, Rom.
6. 14.

As many as receiued him, to
them he gaue power to be the
Sonnes

By regene-
ration we
obtaine

1 Entrance
into the
kingdome
of God.

2 Knowledge

3 Liberty
from cor-
ruption.

From rei-
gning sin.

4 Adoption.

Sonnes of God, euen to them that beleue on his name, *Ioh. 1. 12.*

Which are borne not of bloud, nor of the will of the flesh, nor of the will of man, but of God, *ver. 13.*

That he might redeeme them that are vnder the Law, and that we might receiue the adoption of sonnes, *Gal. 4. 5.*

5 The pre-
beminencie
of the first
borne.

And to the congregation of the first-borne, *Heb. 12. 23.*

Of his owne will begat hee vs with the Word of truth, that we should be the first fruits of his creatures, *Iam. 1. 18.*

6 Spirit of
supplication

Wee haue receiued the Spirit of Adoption, whereby wee cry, *Abba Father, Rom. 8. 15.*

7 Euidence
of the spirit.

As many as are led by the spirit of God, they are the sonnes of God *Rom. 8. 14.*

8 An incor-
ruptible in-
heritance.

Blessed bee God the Father of our Lord *Iesus Christ*, which according to his abundant mercy hath begotten vs againe vnto a liuely hope, *1 Pet. 1. 3.*

To

To an inheritance incorruptible,
and undefiled, and that fadeth not
away, reserved in Heaven for you,
ver. 4.

The same spirit testifieth to our
spirits, that we are the children of
God, Rom. 8. 16.

If we be children, then heires,
even the heires of God, and co-
heires annexed with Christ, v. 17

A

A Hymne for the Natiuity of
our Lord, consisting of
four parts,

- 1. God the Father's.
- 2. Christ's.
- 3. The Prophets.
- 4. The Churches.

*Glory bee to God on High, in
earth peace, good will to
men.*

*The Pro-
phet spea-
keth in his
own person.*

THe Lord euen the most
mighty God hath spoken,
and called the world
from the rising vp of the Sunne
to the going downe thereof, Psal.
50.1.

*Out of Sion hath God appea-
red imperfect beauty, verse 2.*

*Saluation is nigh them that
feare him, that glory may dwell
on the earth, Psal. 85.9.*

*Mercy and truth are met toge-
ther; righteousnes and peace haue
kissed each other, verse 10.*

Truth

Truth shall flourish on the earth, and righteousness hath looked downe from heauen, ver. 11.

Thou art fairer then the children of men, full of grace are thy lippes, because God hath blessed thee for euer, Psal. 45. 2.

Thou hast loued righteousness and hated iniquity, wherefore God, euen thy God hath anointed thee with the oyle of gladnes aboue thy fellowes, verse 8.

O Lord my God great are thy wonderous workes which thou hast done, like as bee also thy thoughts, which are to vs ward, yet there is no man that ordereth them vnto thee, Psal. 40. 6.

If I would declare or speake of them, they should be more in number then I am able to expresse, verse 7.

² In the person of Christ.

Sacrifice and meate offerings thou wouldest not haue, but mine eares hast thou opened, verse 8.

Burnt offerings and sacrifice for sin hast thou not required, then
said

said I, Loe I come ver. 9.

In the volume of thy Booke, it is written of me that I should fulfill thy will, O my God, I am content to doe it, yea, thy Law is in my heart, ver. 10.

I haue declared thy righteousness in the great congregation; Loe, I will not refraine my lips, O Lord, and that thou knowest, ver. 11.

I haue not hid thy righteousness within my heart; my talking hath beene of thy truth and of thy saluation, ver. 12.

I will preach the Law wherof the Lord hath said vnto me, Thou art my Sonne, this day haue I begotten thee, Psal. 2. 7.

3 In the person of God the Father.

He shall call mee, Thou art my Father, my God, and my strong saluation, Psal. 89. 27.

And I will make him my first borne higher then the Kings of the earth, ver. 28.

4 Of the Church.

Shew vs thy mercy, O Lord, and grant vs thy saluation, Psal. 85. 7.

Lord

*Lord saue vs now ! Lord send
vs now prosperity.*

*Through thy tender mercy,
whereby this day spring from on
high hath visited vs.*

*To giue light to them that sit
in darknesse, and in the shadow of
death, and to guide our feet into
the way of peace, Cant. Zach.*

The Prayer.

GRatious Lord Iesus Christ
the Sonne of God and Sa-
uiour of man, the ioy of
Angels and dread of diuels, the
Iewes *Messiah*, the Gentiles
starre, the *hope* of the liuing and
resurrectiō of the dead, the way to
all that come vnto thee, the *truth*
to all them that know thee, and
the *life* to all them that belieue in
thee: Make good all thy glorious
& gracious titles to me, Lord pro-
tect me, *Iesu* saue me, *Christ* my
anointed King rule me, my anoin-
ted

ted Priest sanctifie me, my anointed Prophet reueale vnto mee the secrets of thy Kingdome. O Christ whose name is an oyntment powdered out, anoint me with the oyle of gladnesse, this day aboue others. This is the day which the Lord hath made, I will reioyce and bee glad in it; nay I dare take the note higher, This is the day in which the Lord was made, I will exult and triumph in it. Thou which madest all dayes, wert this day made of a woman, and made under the Law. From all eternitie it was neuer heard, that eternity entered into the Kalender of time, supreame Maiesty descended into the wombe; immensity was comprehended; infinity bounded; ubiquity inclosed, and the Deity incarnated: Yet this day it was seene; for this day the Word became flesh; GOD became man, and to effect this wonderfull Mystery, a Virgin became
a Mc-

a Mother. *One deepe calleth vpon another*; one miracle begetteth another: The Sun bringeth forth all other daies, but this day brought thee forth the *Sunne of righteousness*. If wee set our voices, and instruments, and heart-strings to the highest straine of ioy at the birth of great Kings and Princes; What ought I to doe this day, on which thou the *King of heauen* wast borne vpon the earth? At the mariage of great Personages, men giue full scope to all manner of expressions of carnall ioy, euen oftentimes to the very surfeit of the senses with pleasure: How then should I bee rauished with spirituall ioy at this time when heauen and earth, the diuine nature and humane were married? The contract was in heauen *before all times*, but the marriage was this day consummated in the vndefiled bedde of the Virgin. *Lord*
who

who this day *camest downe* to me, draw mee vp to thee, and giue me accesſe with more confidence and boldneſſe; for now thou art become *my brother* and ally by bloud. The rayes of thy diuine Maieſty will not dazle the eyes of my ſoule, they being now *vailed* with thy *fleſh*. This day thou diddeſt vnite thy ſelfe to me naturally and ſubſtancially, and becameſt truly *fleſh of my fleſh, and bone of my bone*. Vnite me to thee this day ſpiritually, and make mee a true *member of thy myſticall body*, that I may be *fleſh of thy fleſh, and bone of thy bone*. Lord thou diddeſt this day participate of my humane nature, make me this day participate by grace of thy diuine, as far as I am capable thereof; and impart and communicate vnto me the merit of all thy actions, & benefit of all thy ſufferings in this thy nature. O *my Lord & my God* who by aſſuming fleſh vnto thy
diuine

diuine person, hast sanctified it, and *highly aduanced it farre aboue all creatures*, keepe mee from defiling my flesh with sinfull pollutions, or abasing and inthralling it to Satan. O *Sonne of GOD*, who by thy incarnate nature, becamest the *Sonne of Man*, make mee the sinfull Sonne of Man, by grace and *Adoption* to become the *Sonne of GOD*. And as thou this day according to the words of thine Angell wert borne to mee, bee borne also in mee, that from henceforth I live not, but thou in me. Let thy spirit quicken me, thy flesh nourish mee, thy wisdom guide me, thy grace sanctifie me, and thy Word instruct me. Let the *holy Ghost*, of whom thou wast conceived beget thee in me, by the immortall seede of thy Word. Let my faith conceiue thee, my profession bring thee forth, my loue embrace thee,
V and

and *Devotion* entertaine and
continually keepe thee with
mee till thy second com-
ming. So come vnto
me Lord Iesus,
come quickly.

The

THE Feast of our Lord's Circumcision:

O R,
New-yeares dayes Deuotion.

The ground of this Feast are { The type there-
of in the old } Testa-
The accomplish- ment.
mēt in the new }

PARALELL.

The Type.

And Abraham circumcised Isack when hee was eight dayes old, as God commanded him,
Gen. 21. 4.

The accomplishment.

And when the eight dayes were accomplished that they should circumcise the child; his name was then called Ie-
s vs, Luk. 2. 21.

Meditate & deuout Christian.

1 For thine instruction vpon the circumcision of thy Satiour.

2 For thy comfort, applie to thy selfe the benefits.

3 For thy correctiō } 1 Obedience by
examine the cir- } the exhortation.
cumcision of thy } 2 Thankfulnes by
heart, and quic- } the hymne.
ken thine } 3 Zeale & deu-
tio by the praier.

THE ADMONITION for New-yeeres day.

THE ANALYSIS.

we ought
to desire,
strive, &
pray for
the cir-
cumcisi-
on of the
heart

1 In respect of
GOD who

2 In respect
of man's
heart which
needeth it,

Desireth it. ^a
Comman-
deth it. ^b
Loueth it. ^c
Obserueth it. ^d
Praiseth it. ^e
Rewardeth it. ^f
Brandeth the
contrary. ^g

1 Because it is most
corrupt and im-
pure.
2 Because it is most
deceitfull.

THE

THE TEXTS.

^a **M**Y son give me thy heart,
From. 27. 26. vid. Ier. 4. 4.

^b Circumcise the fore-skin of
 your hearts, *Deut. 10. 16.*

O Ierusalem cleanse thy heart,
Ier. 4. 4.

^c Cleanse your hearts yee sin-
 ners, *Iam 4. 8.*

Behold, thou lovest truth in the
 inward parts, *Psal. 51. 6.*

^d God seeth not as man seeth,
 for man looketh vpon the out-
 ward appearance; but God seeth
 the heart, *1 Sam. 16. 7.*

^e The circumcision is of the
 heart in the Spirit, not in the let-
 ter, whose praise is not of man,
 but of God, *Rom. 2. 29.*

In whom yee are circumci-
 sed with circumcision made with-
 out hands, by putting off the
 sinfull body of the flesh through
 the circumcision of Christ, *Col.*
2. 11.

God desi-
 reth the
 circumcisio
 of the heart
 Commari-
 deth it.

Logeth.

Obseruetb.

Praissetb.

Beware of the *concision*: For wee are the *circumcision* which worship God in the spirit, and reioyce in *Christ Iesus* and haue no confidence in the flesh, *Philippians* 3.3.

Rewardeth

¶ The good Lord be mercifull to him that prepareth his whole heart to seeke the Lord his God, *1 Chron.* 30. 19.

He will doe good to such as be good and true of heart, *Psalme* 125.4.

There is sprung vp a light for the righteous, and ioyfull gladnesse to such as bee true hearted, *Psal.* 99. 12.

¶ The eyes of the Lord behold the earth, to shew himselfe strong with them that are of perfect heart towards him, *1 Chron.* 16.9.

Brandeth
the contra-
ry.

Yee of *uncircumcised* eares and hearts, haue alwaies resisted, &c. *Acts* 7.

The peruerse in heart are an abominatiō to the Lord, *Pro.* 11. 20.
All

All the imaginations of mans heart are *onely euill continually*, Gen.6.

The heart of man is *deceitfull aboue all things*, Ier.17.9.

The Psalmes for New-yeeres day.

O Sing vnto the Lord a new song ; sing vnto the Lord all the whole earth, *Psal 96.1.*

Sing vnto the Lord and praise his name ; be telling of his saluation *from day to day*, verse 2.

The *heauens* declare the glory of God ; and the firmament sheweth his handy worke, *Psal. 19.1.*

One day telleth another, and *one night certifieth another*, v.2.

There is neither speech nor language, but their voice is heard among them, verse 3.

Their sound is gone out into

all lands, and their words vnto the end of the world, *ver. 4.*

In them hath he set a *Tabernacle for the Sunne*, which cometh forth as a Bridegroom out of his Chamber, and reioyceth as a Gyant to runne his course, *ver. 5.*

He appointeth the Moone for certaine seasons; and the Sunne knoweth his going downe, *Psal. 104. 19.*

O *Lord*, how manifold are thy workes? In wisdome hast thou made them all; the earth is full of thy riches, *vers. 24.*

So is the great and wide, &c. *verse 25. usque ad 30.*

When thou lettest thy breath goe forth they are made; and thou shalt renew the face of the earth, *ver. 30.*

The glorious Maiesty of the *Lord* shall endure for euer; the *Lord* shall reioyce in his works, *ver. 31.*

Thou crownest the earth with thy

thy goodnesse; and thy clouds drop fatnesse, *Psal. 65. 12.*

They shall drop vpon the dwellings of the wildernesse; and the little hills shall reioyce on euery side, *ver. 13.*

The flockes also shall bee full of sheepe; the valleys also shall stand so thicke with Corne that they shall laugh and sing, *verse 14.*

The day is thine, and the night is thine: thou hast prepared the light of the Sunne, *Psal. 74. 17.*

Thou hast set all the borders of the earth; thou hast made summer and winter, *verse 18.*

The Prayer for New-yeeres day.

Most tender and compassionate Lord, now first knowne by thy name *Iesu*, who being the true vine which yeeldeest the wine that gladdeth

V 5

the

the heart, wast pruned this day with the sharpe knife of circumcision, and bleddest for me; haue pittie and compassion on mee, who with weeping eyes and a bleeding heart come vnto thee, beteeching thee that those drops of blood which fell from thee this day may satisfie for the sin of my birth, and the whole streame that ranne from all the parts of thy body in the Garden, and on the Crosse may expiate all my numberlesse actuall sinnes; whether they be sinnes of lighter tincture, or of a Scarlet dye: Sinnes like beames or sinnes like moates: Sinnes conceiued in the heart onely, or sinnes brought forth into act: Sinnes in my beliefe, or sinnes in my life: Sins once committed, or often repeated: Sinnes before or after my calling: Sins of impiety against thee, or sinnes of iniquity against my neighbour, or sins of impurity against mine owne flesh: for of all these I haue

haue a great load. *They are more in number then the haire of my head they are a burden too heavy for me to beare.* They lie vpon my conscience like so many Talents of lead, and would presse mee downe to hell, did not thy mercy take hold of the hand of my faith to support me in *hope euen aboue hope.* How should I hope, if I thinke vpon thy *greatnesse*? How should I not hope, if I think vpon thy *goodnesse*? How should I hope, if I *weigh my sins*? How should I not hope, if I weigh thy *merits*? How should I hope, if I *consider my actions*? How should I not hope, if I *consider thy passions*? How should I hope, if I *number my transgressions*? How should I not hope, if I number thy blessings and fauours towards mee? How should I hope, if I remember how oft I haue refused grace after it hath bin offered to mee; How can I but hope, if I remem-

remember how oft grace hath
beene offered mee after I re-
fused it? And still hope I will,
as long as thou retainest thy
name *Iesu*, which this day thou
receiuedst when thou *offeredst the*
first fruits of thy blood for my sin,
without which thou couldst
not haue been my *Iesus*. For so
fowle and festered were my
sores, that nothing could heale
them but a *bloody knife*. But why
should this bloody instrument be
applyed to thy purest, tenderest,
immaculate flesh made all of Vir-
gins blood? There was no *super-*
fluity to be pared off in thee; no
ranke blood to bee let out. The
superfluous skinne was on mee,
yet the *knife* is on thee: The fester-
red sores were in my body, yet
the Launce is in thy flesh. Thou
hast the paine, I the ease; thou
the smart, I the cure. O wonder-
full cure! O more wonderfull
loue! *Out of the mouth of babes*
and sucklings as thou hast ordai-
ned

ned, so mast thou iustly challenge
praise, who in thy infancy madest
such an assay of my *redemption*,
and tendered the *earnest* of thy
bloud for mee. Not nine dayes
old thou sheddest drops of
bloud for me, farre more *precious*
then so many *drops* of the richest
balsomom to cure my wounds.
Let all flesh praise thee who hea-
ledst it by thy wounds. Eternall
thankes be giuen to thee for thy
circumcision, whereby thou hast
abolished *circumcision* it selfe, &
prouided mee an easier remedy
of *originall sinne*, the sacred lauer
of *regeneration*. *Water* now ser-
ueth in steed of bloud, and a
gentle rubbing of the flesh for
cutting and *wounding* it. By the
circumcision of thy flesh thou hast
also merited for me the *fulfilling*
of thy fathers promise and con-
dition of his couenant to *circum-*
cise the foreskin of our hearts. By
this thy *razor* thou hast fitted
the tables of my heart: now write
thy

thy lawes and loue in them:
By receiuing this *seale* of the co-
uenant in thy flesh thou hast *sea-*
led to me thy care of mee in thy
nonage. First, ô Lord, I am euer-
lastingly to praise thee for *taking*
my flesh upon thee; and next for
leauing part of it with mee as a
pledge of thy loue, thou bearest to
me *from thy mothers wombe*. In
thy infancy thou bleddest for me;
in thy twelfth yeer, thou arguedst
for me, in thy youth thou obeydest
for me, and in thy ripe and per-
fect age thou *sufferedst* and *dy-*
edst for mee. To thee therefore
as it is my bounden duty I *offer*
the buds of my child hood, the
blossoms of my youth, and the
fruits of my age. As thou betimes
didst set to the worke of my *re-*
demption, and on *those termes*
acceptedst the name Iesus: so let
mee betimes *giue my name to*
thee, and enter into thy seruice:
Let me *beare thy yoke* euen from
my youth. Lord, who this day
wert

wert *circumcised* in the flesh,
circumcise mee in the heart,
that I may in *purity, sincerity,*
and *uprightnesse* of heart walke
before thee all the dayes of my
life. Neither *circumcise* my
heart onely but my eares, eyes,
hands, head, and feete, that
no *superfluity* of *maliciousnesse*
nor *impuritie* remaine in me.

Now thou hast *renewed the*
face of the earth, renew this
day and *repaire* thy decayed I-
mage in mee. Thou hast be-
gunne a *new yeere*, beginne in
mee a *new reformation*. Make
mee I beseech thee a *cleane*
heart, and *renew a right Spi-*
rit within me. The yeere like
the Serpent hath cast off his
old skinne, and put on a new;
let mee also cast off my old
man, and put on the new man;
and from this day to my old
age and death walke in *new-*
nesse of life, that I may bee a
fit guest to bee admitted into
the

the *new Heauen*, where dwel-
leth *righteousnesse*, and to bee
entertained at thy Table, and
drinke *new Wine* with thee
in thy *heauenly King-*
dome for euer-
more, *Amen.*

The

THE
FEAST OF EPIPHANIE,
OR,
TWELFEDAYES
DEVOTION.

The ground of this feast { *Prophecy* in } Testament of
 { the old { our *Lords* ma-
 { *History* in { nifestation to
 { the new { the Gentiles.

PARALELL.

*Prophecy.**History.*

There shall come
a starre out of Ia-
cob, and a Scepter
shall rise out of
Israel, Num. 24.
17.

Lo the *starre* which
they saw in the East
went before them,
till it came to the
place where the
child was. *Mat. 2.9*
When they saw the
starre, they were ex-
ceeding glad, and
went into the house,
and found the child
with Mary his Mo-
ther, ver. 10.

The

PARALELL.

*Prophecie.**Historie.*

The daughter of Tyre
shall be there with a
gift, like as the rich al-
so among the people
shall do homage before
thy face with presents,
Psal. 45. 12.

They fel down
and worship-
ped him, *Mat.*
2. 11.

Kings shall bring pre-
sents vnto thee, *Psal.*
68. 29.

The Kings of *Arabia*
and *Saba* shall bring
gifts, *Psal. 72. 10.*

And opened
their treasures,
and presented to
him, &c. *Mat.*
2. 11.

All thy garments smel
of *Myrrh*, *Alloes*, and
Cassia, *Psal. 45. 9.*
To him shall be giuen
of the *gold* of *Arabia*,
&c. *Psal. 72. 15.*

Gold, and *In-*
cense, & *Myrrh*
Mat. 2. 11.

For

For thy instruction meditate on
 the { Prophecy } of *Christ's* ma-
 { History } nifestation.

For thy comfort apply to thy
 selfe the benefits thereof.

For thy correction reprove thy
 backwardnesse in *comming to*
Christ, and *honouring him*
with thy substance.

Quicken { Thy *Charitie* by the
 admonition.
 { Thy FAITH by the
 Psalme.
 { Thy Zeale and Deuo-
 tion by the Prayer.

THE

THE ADMONITION for Twelfe-day.

THE ANALYSIS.

We ought freely and liberally to
offer to *God* and his *Church*;
because

we have in Scrip- tures	{	Commandements for it.
		Examples of it.
		Promises vnto it.
		Threats to the contrary

THE TEXTS.

*For pious
bounty, we
haue Pre-
cepts*

TAke from among you an
offering to the *Lord*: Who-
focuer is of a willing heart, let
him bring it, an offering of the
Lord, &c. *Exod.* 35.5.

*In the old
Testament.*

Honour the *Lord* with thy
substance, and with the first fruits
of all thine increase, *Prou.* 3.9.

In the new.

Be reconciled to thy brother,
and then come and offer thy gift,
Mat. 5.24.

Yea,

Yee *tithe* Mint and Rue, &c.
These things yee *ought* to haue
done, and *not left the other vn-*
done, Luk. 11.42.

Let him that is taught in the
word, make him that taught
him *partaker* of all his *goods,*
Gal. 6. 6.

If we haue *sowed* to you spiri-
tuall things, is it much if wee
reape of you carnall things, 2
Cor. 9. 11.

Abraham *gaue* him *Tithe* of
all that he had, *Gen. 14. 10.*

Examples
Abraham.

Of all that thou shalt *giue me*
I will *giue* the *tenth* vnto thee,
Gen. 28. 2.

Iacob.

Then *Dauid* said, behold, I
dwell in Cedar trees, but the
Arke of the *Lord* remaineth vn-
der the curtaines, 2 *Sam. 7. 2.*

Dauid.

Then euery one whose spirit
made him willing, came and
brought an offering to the *Lord*
for the worke of the Tabernacle,
Exod. 35. 21.

Israellites.

I will not come within the
Tabernacle

Tabernacle of mine house, nor
climbe vp into my bed, *Psalm*
132. 3.

I will not suffer mine eyes to
sleepe, nor mine eye-lids to
slumber, nor the temples of my
head to take any rest, *ver.* 4.

Till I haue found out a *place*
for the Temple of the Lord; an
habitation for the mighty God of
Iacob, *ver.* 5.

Pharisee. I gine *Tithe* of all that I pos-
sesse, *Luk.* 18. 13.

Promises. So should thy *barnes* bee filled
with *abundance*, and thy *presses*
shall burst with new wine, *Prou.*
3. 10.

Bring all the *tithes* into the
store-house, that there may bee
meat in mine house, and *proue*
mee herewith, saith the Lord,
Mal. 3. 10.

Curse to the
contrary. He will multiply your seed, and
increase the fruits of your bene-
uolence, 2 *Cor.* 9. 10.

You looked for much, and
loe it came to little; and when ye
brought

brought it home, I did *blow up-
on it*: Why, saith the Lord of
Hosts? Because of mine house
that is waste, and yee runne eue-
ry man to his owne house, *Hag.*
1. 9.

Therefore the Heauen ouer
you is *stayed from dew*, and the
earth is *stayed from her fruit*,
ver. 10.

Yee say wherein haue wee
robbed thee? In *tithes and offe-
rings*, *Mal. 3. 8.*

Ye are *curst* with a *curse*: for
ye haue robbed mee, euen this
whole Nation, *ver. 9.*

Hee that soweth sparingly,
shall *reape sparingly*, *2 Cor. 9. 6.*

Bee not deceiued; God is not
mocked; Whatsoever a man
soweth, that shall hee *reape*,
Gal. 6. 7.

A

A Psalm for Twelfe-day.

O Praise the Lord of Hea-
uen; praise him in the
height, *Psal. 148. 1.*

Praise him all yee his Angels;
praise him all his host, *ver. 2.*

Praise him Sunne and Moone;
praise him all ye starres and light,
ver. 3.

Thy seat, O God, endureth for
euer; the scepter of thy kingdom
is a right Scepter, *Psal. 45. 7.*

The Lord shall send the rod
of thy power out of Sion: bee thou
ruler euen in the midst among
thine enemies, *Psal. 110. 2.*

In the day of thy power shal the
people offer thee free will offe-
rings with an holy worship: the
dew of thy birth is of the womb
of the morning, *ver. 3.*

Thy dominion shall bee from
one Sea to the other; and from
the fouds vnto the worlds end,
Psal. 72. 8.

They

They that dwell in the wilderness shall kneele before thee : thine enemies shall lick the dust, vers. 9.

All Kings shall *fall downe* before thee, all Nations shall *doe thee service*, vers. 11.

Thy Name shall endure for ever; thy Name shall remaine vnder the sun among all posterities which shall bee blessed through thee, and all the Heathen shall *praise thee*, ver. 17.

Blessed be the Name of thy *Maiesty* for euer ; and all the earth shall bee filled with his *Maiesty*, Amen, Amen.

A Prayer for Twelfe-day.

Father of lights, who didst guide the Heathen Sages by a *Starre*, to seeke after, and find thy son, the true light which enlightneth every man that cometh into the world; giue mee grace to giue eare to the more

X

sure

sure Word of Prophecy in the Scriptures till the day dawne, and the day star arise in my heart. As thou calledst the wise men obseruers of the starres by a Star; the shepherds, lying abroad by an apparition in the fields; Zachary the Priest, by a Vision in the Temple; Peter the fisher, by a draught of fishes; Mathew the Publican, at the receipt of custome; and Saint Austin enamoured with eloquence by the lustre of Saint Ambroses stile and enticing eloquence. I beseech thee take the aduantage of such seasons, and apply such meanes for my vnfeigned cōuersion vnto thee as are most agreeable to my inclination, disposition, and condition. So will I come vnto thee, and fall downe before thee, and present vnto thee gold, frankincense and myrrh; gold in acknowledgement of thy Kingdome, frankincense of thy Priest-hood, and myrrh of thy death. I will offer
wil-

willingly and freely vnto thee
incense of praise and thankesgi-
ning for thy benefits; the myrrh
of bitter teares for my sinnes; and
gold (according to my ability)
for the maintenance of thy ser-
uice, and adorning thy Temple.
Lord, who by this rich present
prouidedst for the Virgins wants
to supply them in her iourney to
Egypt, extend thy goodnesse to
mee in all necessities; and esta-
blish my faith and confidence in
thee in all dangers and difficul-
ties whatsoeuer, For thou hast
promised neuer to leaue nor for-
sake them that trust in thee. The
stony rocke shall yeeld a Foun-
taine of water; and a dry cruse
a spring of Oyle: the loanes shall
multiply by spending; nay, the
Clouds shall bee Store-houses of
Bread, and the winde serue in
Fowle, and the Rauens bring in
prouision; the Fishes pay tribute
of money, and Heathen Sages
from the East, (by the conduct of

a *Starre*) bring in costly presents and new-yeeres gifts before thy children shall want their necessary maintenance or sustenance.

Blessed *Babe*, who at thy birth didst presage thy death, and assayedst the *Crosse* in thy *Cratch*, and being excluded (as it were) from all men, wast constrained to take up thy lodging with beasts in a Stable, teach me what I am to looke for in this world: If it giue me course, and base, and beastly entertainment, it gaue thee worse; and the servant is not to expect better respect then the Master. O King of glory, who hadst no Palace in this world, but an Inne, no Chamber of Presence, but a *Stable*; no Tapestry, but Straw; no Chaire of estate, but a *Cratch*; no Scepter, but a *Reede*; and no *Crowne*, but a wreath of *thornes*; worke in me an holy high-mindednesse to despise this world which so despised thee. Make the worldly greatnesse

nesse seeme small, honour base,
estimation vile, and pompe vaine
vnto me. Let not the glittering
shew of gold, silver, or precious
stones, or the luster of eminent
conditions dazell the eyes of my
minde, but let the beames of this
starre, light and guide me rather
to honour thee in a Stable, then
leaue thee to follow Herod in his
Palace vpon any hopes whatso-
euer. The wise men, after they
had seene thee, neuer returned
backe to Herod, but went another
way to their own home: so let me,
after thou hast called mee to the
knowledge of the truth, and re-
deemed me from my vain conuer-
sations, neuer returne back to my
worldly courses, but take another
way to my true home in heauen.
The wise men when they saw thy
starre in the aire were exceeding
glad; I see thy starre in the Scrip-
tures, nay, I see the bright morning
starre in my heart; O let my ioy
exceed theirs, as my knowledge
X 3 doth.

doth. The *Starre* still lighted them till they came to the place where thou layest, and entered into thy bed-chamber; So, *ô Lord* let the light of *faith* guide me all the way of this life, euen till I come to see thee, not in a *stable* on earth strawed with litter and dung, but in a *palace* in heauen built with *Saphyrs*, and founded vpon *pearles*; not receiuing a *present of gold* from men, but wearing a *crowne of gold* put vpon thee by thy Father; not hauing a quantity of *frankinsence* or *myrrh* in thy hand, but a golden censor full of *sweet odours* which are the *prayers of Saints*. Among which I beseech thee offer vp the *prayers* of me a sinner, that I may be a *Saint* after thou hast purged mee from all my filthinesse in the royall bath of thy bloud, *Amen.*

THE

THE FEAST OF OUR
LORD'S RESURRECTION,
OR,
Easter-dayes Deuotion.

The ground of this Feast { In the old Testament } Prophecies. Types.
In the new, the History of our Lords rising from the dead.

PARALELL.

Prophecie.

Historie.

Thou shalt not
leane my soule in
hell or (graue) nor
suffer thine holy
One to see cor-
ruption, *Psal. 16.*

II.

Hee spake of the
Resurrection of
Christ, that his
soule should not
bee left in graue,
neither his flesh
see corruption,
Acts 2. 31.

The Angell said to
the woman, Feare
yee not, for I know
that yee seeke Je-
sus that was cruci-
fied, *Mat. 28. 5.*

He is not here, for he
is risen, as hee said
come see the place
where the Lord lay,
vers. 6.

PARALELL.

Prophecie.

Historie.

The Prophet
speaketh in
the Person of
Christ.

Thy dead men
shall live :
with my body
shall they rise:
Awake & sing
ye that dwell
in dust, for thy
dew is the
dew of herbs,
and the earth
shall cast out
her dead, Isa.
26.19.

And the graues
did open the-
selues , and
many bodies
of the Saints
which slept, a-
rose, *Mat. 27.*
52.
And came out
of their graues
after his re-
surrection, &
went into the
holy City, and
appeared to
many, *v. 53.*

O death I wil
be thy death:
ô graue I wil
bee thy de-
struction,
Hos. 13. 14.

Christ being raised from
the dead, dyeth *no more*;
death hath *no more domi-
nion* ouer him, *Rom. 6. 9.*
Death is swallowed vp in-
to victory, *1 Cor. 11. 14.*
O Death, where is thy
sting? O graue, where is
thy victory? *verse 55.*

Type

Type.

And the Priest
shall shake the
sheafe of the
first fruits be-
fore the Lord,
that it may be
acceptable to
you *the mor-
rowe after the
Sabbath*, Leu.
23.11.

And *Jonah* was
in the belly of
the Fish three
daies and *three
nights*, Ion.1.17

Accomplishment.

(Now in the end of the
Sabbath, when the first
day of the week began to
dawn, MARY MAG-
DALENE came to see
the Sepulcher, *Mat.* 28.

And behold there was a
great Earth-quake: for
the Angell of the Lord
descended from heauen,
and came and rolled a-
way the stone from the
dore and sate vpon it,
&c. *verse 2.*

He is not here, for hee is
risen, &c. v. 6.

Christ is risen from the
dead, the *first fruits* of
them that sleepe, 1 *Cor.*
11.20.

The *first fruits* is Christ,
ver. 23.

(The Sonne of man, *three
daies & three nights* in
the heart of the earth,
Mat. 12.40.

Type.

Accomplishment.

The third day,
God spake vn-
to the Fish, &
it cast out Io-
nah on the dry
land, Ion. 2. 10.

Destroy this temple, and
in three dayes I wil reare
it vp againe, Ioh. 2. 19.
He spake of the temple
of his body; ver. 21.
As soone as he was risen
from the dead, his Disci-
ples remembred, and be-
lieued the Scriptures, &
the word which he spake
vnto them. ver. 22.

For thine instruction medi-
tate on the

Prophecy
Types
Story

of Christ's
resurrection.

For thy comfort apply to thy selfe the benefits thereof.

For thy correction examine thy spirituall resurrection from
dead workes.

Quicken

Thy faith by the Hymne,
Thy repentance by the exhorta-
tion.
Thy Zeale and Denotion by the
Prayer ensuing.

An

An Hymne for Easter Day.

O Pen me the gates of righteousness, that I may goe into them, and giue thanks vnto the Lord, Psal. 118. 19.

This is the gate of the Lord; the righteous shall enter into it, ver. 20.

I will thank thee, for thou hast heard me, and art become my saluation, ver. 21.

Thou wilt shew me the paths of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore, Psal. 16. 11.

The same stone which the builders refused, is become the head stone in the corner, Psal. 118. 22.

This is the Lord's doing, and it is marvellous in our eyes, ver. 23.

This is the day which the Lord hath made; we will reioyce and be glad in it, ver. 24.

Why doe the Heathen rage continually,

tinually, and the people imagine a vaine thing, Psal. 2. 1.

The Kings of the earth set themselves, and the rulers take counsell together, against the Lord, and against his anointed, ver. 2.

He that sitteth in the Heauens shall laugh, the Lord shall haue them in derision, ver. 4.

The Lord vpon thy right hand shall wound euen Kings in the day of his wrath, Psal. 110. 5.

Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying, Psal. 2. 5.

Yet haue I set my King vpon my holy hill of Sion, Psal. 2. 6.

He shall iudge among the Heathen; he shall fill their places with the dead bodies, and smite in sunder heads ouer diuers countries, ver. 6.

He shall drinke of the brooke in the way; therefore shall hee lift vp his head, vers. 7.

Be wise now therefore, O yee Kings;

Kings; be learned ye that are Judges of the earth, Psal. 2. 10.

Serve the Lord with feare; and reioyce vnto him with reuerence, vers. 11.

Kisse the sonne lest he be angry, and so ye perish from the right way: if his wrath be kindled, yea, but a little, blessed are all they that put their trust in him, ver. 12.

THE

THE
ADMONITION
for *Easter-day*.

THE ANALYSIS.

Wee must
pray and
strive for
repentāce
from *dead*
works, and
newnesse of
life, be-
cause

- a 1 It is *God's* com-
mandement.
- b 2 It is the *Saint's*
practise.
- c 3 It is the eui-
dence of our *new*
birth.
- d 4 It is the end of
our resurrection.
- e 5 It is the end of
our redemption.
- f 6 It obtaineth re-
mission of finnes.
- g 7 It auoideth
God's temporall
iudgements.
- h 8 It is the onely
meanes to shun
eternall death.
- i 9 It maketh vs blef-
sed euen in this life.

THE

THE TEXTS.

^a **C** *Ast off concerning the conuersation in times past that old man which is corrupt through deceiueable lusts, Ephes. 4. 24.*

And be renewed in the spirit of your mindes, ver. 23.

And put on the new man which after God is created in righteousness and true holinesse, ver. 24.

^b *Yee haue put off the old man with his workes, Col. 3. 9.*

And haue put on the new man which is renewed in knowledge, after the Image of him that created him, ver. 10.

^c *Being borne anew, not of mortall seede, but of immortall, 1 Pet. 1. 23.*

As new borne babes desire the sincere milke of the Word, that ye may grow thereby, 1 Pet. 2. 2.

New wine must bee put into new bottles, Mat. 9. 17.

As

^d As *Christ* was raised from the dead to the glory of the Father: So also wee should walke in newnesse of life, *Rom. 6. 4.*

^e Wee are deliuered from the Law being dead to it, where-with we were holden that wee should serue in newnesse of spirit, *Rom. 7. 6.*

Purge out the old leuen; that ye may be a new lumpe, *1 Cor. 5. 7*

If any man be in *Christ*, let him bee a new creature. Old things are passed away; behold al things are become new, *1 Cor. 5. 17.*

In *Christ* neither circumcision auaieth any thing, nor vncircumcision, but a new creature, *Gal. 6. 15.*

According to his mercy hee hath saued vs, by the washing of the new birth, and renewing of the holy Ghost, *Tit. 3. 5.*

^f Returne and line, *Ezek. 19.*

Cease to doe euill, learne to doe well, &c. *Isa. 1. 16.*

Though your finnes were as crimson,

crimson, they shall be made white as snow, ver. 18.

g Vnlesse ye repent, ye shall all likewise perish, Luk. 13.3.

h Repent, and doe the first workes, Ren. 2.5.

Repentance vnto life, Act. 11. 18.

i Blessed is hee that hath part in the first resurrection, for the second death shall haue no power ouer him, Ren. 10.5.

A Prayer for Easter-day.

GLorious *Sunne of righteousnesse*, who this morning didst preuent *the dawning of the day*, by sending forth the beames of thy glorified Body out of the pit of darkenesse and *shadow of death*, shine vpon my soule by the light of thy grace. *Inlighten* my darke apprehension of the mysteries of thy

thy resurrection : Inflame my cold affections and reuiue my heart euen deaded with pensiue thoughts vpon thy bitter passion. O how did the surest ground of faith shake, the fastest Ancour of hope loosen, at the earth-quake at thy death? What smiting together of knees, what wringing of hands, what knocking of breasts, what fainting of hearts, what hanging downe of heads were there at giuing vp of thy Ghost when thy Head hung downe on the Crosse? With thee the faith, with thee the hope, with thee the ioy, with thee the life of thy dearest Disciples expired. What should or could the prisoners of death euer expect, when they saw him, whom they thought to haue bin their redeemer, the Lord of life arested by death, and kept close prisoner in the graue so long? O death, how sharpe was then thy sting? O graue, how feare-

fearefull was thy seeming victory? But blessed bee the Angell which remoued the stone, and thereby made way that *the stone which the builders refused* might be preferred to be *the head stone in the corner*. Blessed be the right hand of thy Father, who in raising thee out of the graue, raised our hope out of the dust. For *where is our hope? Our hope is euen in thee, O Christ*, and thy resurrection. *Thou art the life and the resurrection of all that beleene in thee*. Death (like a Horner) by stinging thee hath lost his sting, and now may make a buzzing noise to affright mee; but can thrust out no sting to hurt mee. The graue, by thy lying in it, is turned to a Bed, and a withdrawing roome to retire my selfe a while, to put off this ragged flesh, and attire my selfe with robes of glory. Now I dare insult ouer death and hell, since thy triumph over them. *O death,*
where

where is thy sting? O graue, where is thy victory? O my soule, where is all thy comfort? If in this life, thou art most miserable; if thy life be hid with Christ in God, then when Christ which is thy life shall appeare, thou shalt also appeare in glory. What though I mourne here? I shall be comforted. What though I fast here? I shall bee satisfied. What though I am disgraced here? I shall bee glorified. What though I am here trampled vnder feet? I shall there be crowned. What though my flesh be eaten with wormes, & these wormes turned into dust, and that dust blowed by the wind ouer the face of the earth? Yet after thou turnedst man to destruction, againe thou sayest: Come againe ye children of men, I know thou my Redeemer liuest, & shall stand up at the last day, and I shall see thee in my flesh with these eyes, and no other. Lord establish this beliefe in me: beat downe all the

the *forts* that naturall reason reareth against it. Grant that I may euery day more and more feele as the power of thy birth in my regeneration, and of thy death in my mortification; so also of thy resurrection in my rising from the death of sinne to the life of grace. Lord thou reſtoredſt life to three men: to one in his bed, to another on the beare, to the third in the graue. They who conceiue sinne in their hearts, are like him that was dead in his bed; they who bring it forth into action, are like him that was brought forth dead on his beare; but they that continue in sinne and all impurity and putrifie in the custome thereof, are like him that was foure dayes dead and ſtanke in the graue. Such a one, or worſe am I; for I haue layen not foure dayes, but ſcores of yeeres in this loathſome graue, and am euen deuoured
of

of the worme of conscience. Yet Lord, this day of thy glorious resurrection, say vnto me as thou didst to him, *Come forth, awake thou that sleepest, and stand vp from the dead, and I will giue thee light.* Make this day of thy Resurrection from the death of nature, the day of my rising from the death of sinne and corruption, first to the life of grace, and after to the life of glory, *Amen.*

The

THE *Feast of our Lord's Ascension:*

OR,
Holy Thurs-dayes Deuotion.

The ground of this Feast } In the old Testament } Prophecies.
Types.
In the new, the History of our
Saviours going in triumph into
Heauen.

PARALELL.

Prophecie.

Historie.

Thou hast *ascended*
vp on high, thou
hast led captiuitie
captiue, *Psalms. 68.*
18.

And when hee had
spoken these things,
while they beheld
him hee was *taken*
vp, *Act. 1.9.*

Hee rode vpon the
Cherubims, & did
flye; yea hee did flye
vpon the *wings of*
the wind, Psa. 18. 10

For a *Cloud* tooke
him out of their
sight, *Act. 1.9.*

Sit thou on my
right hand, Psalm.
110. 1.

Hee was carried vp
into Heauen, and
hee sate on the *right*
hand of God, Mar.
16. 19.

Type

*Type.**Accomplishment.*

*Elijah was taken up
with a fiery Cha-
ret, 2 King, 2. 11.*

While hee blessed
them he was parted
from them, and ca-
ried up into Hea-
uen, *Luk 24. 51.*

*For thine instruction medi-
tate upon*

*Prophecy
Types
Story* } *of Christ's
Ascension.*

*For thy comfort apply the benefit thereof to thyselfe.
For thy correction examine thy desires and affections, and
chicke thy earthlinesse and worldinesse.*

Quicken

Thy faith and ioy by the Psalm
Thy loue and hope by the ex-
hortation.
Thy Zeale and Deuotion by the
Prayer ensuing.

THE

The Hymne for Ascension day.

*Wh rein all
parts of Christ
his glorious re-
turne in tri-
umph into
heauen, are
prophetically
expressed: as*

- 1 His lifting^a vp him-
self from the earth.
- 2 The clouds recei-
uing^b and carrying
him.
- 3 The Angels^c mee-
ting him.
- 4 The heauens^d o-
pening to him.
- 5 God the Father's
enthronizing him
into his euerlasting
Kingdome.

God is gone vp with a mer-
ry noise; and the Lord in
the sound of the Trumpe,
Psal. 47. 5.

*Be thou exalted Lord in thine
owne strength; So will we sing and
praise thy power, Psal. 21. 13.*

*Set vp thy selfe, O God, aboue
the heauens: and thy glory aboue
all the earth, Psal. 108. 5.*

^b O sing vnto God; sing praises

Y

vn

unto his Name: magnifie him that rideth vpon the Heaucns (or clouds) by his Name IAH, and reioyce before him, Psal. 68. 4.

In thy Maiesty ride prosperously because of truth, meeknesse, and righteousnesse; and thy right hand shall teach thee terrible things, Psal. 45. 4.

The Chariots of God are twenty thousand, euen thousands of Angels: the Lord is among them as in Sinai in the holy place, Psal. 68. 17.

⁊ Lift vp your heads, O yee gates, and be ye lift vp ye euerlasting dores, and the King of glory shall come in, Psal. 24. 7.

Who is the King of glory? It is the Lord strong and mighty, euen the Lord mighty in battell, ver. 8.

Lift vp your heads, O ye gates, and bee ye lift vp ye euerlasting dores, and the King of glory shall come in, ver. 9.

Who is the King of glory? Euen the Lord of Hosts; he is the
King

King of glory, ver. 10.

• I haue set my King vpon my holy hill of Sion, Psal. 2. 6.

Aske of me, and I will giue thee the heathen for thine inheritance, and the vttermost parts of the earth, for thy possession, ver. 8.

The Lord shall send the rod of thy power out of Sion; bee thou Ruler in the midst among thine enemies.

Thou shalt bruiſe them with a rod of Iron, and dash them in pieces like a Potters vessell.

Y 2 The

The exhortation for Ascension day.

Wee
ought to
set our
affecti-
ons on
things
aboue ;

- 1 Because there is the source of our Soule which is of a heauenly and diuine nature.
- 2 Because there is our Head.
- 3 Because there is the nobler & better part of our body.
- 4 Because there is our abiding City.
- 5 Because there is our mansion house.
- 6 Because there is our hope & inheritance.
- 7 Because there are no true ioyes nor durable riches but there.

*In heauen
is,*

*1 The source
of our soules
created ac-
cording to
Gods I-
mage.*

GOD created man in his own
Image, *Gen. 1. 27.*

*God formed him of the dust
of the earth, and breathed into
his nostrils the breath of life, Gen.
2. 7.* Then

Then shall the dust returne to
the earth as it was, *Eccles. 12.*
7.

The spirit returneth to God
that gaue it, *Ibid.*

Wee had Fathers of our flesh
which corrected vs; shall we not
be much more in subiection to
the *Father of spirits*, and liue,
Heb. 12.9.

Exceeding great and precious
promises are giuen to vs, that by
these we might bee partakers of
the *diuine nature* hauing escaped
the corruption that is in the
world, *2 Pet. 1.4.*

Our Head.

He was *carried up into heauen*,
and sate at the right hand of God
Mat 16.19.

Whom the *heauens* must con-
taine, *Acts 2.21.*

I saw the *heauen* opened, and
the Sonne of man *standing at the*
right hand of the Father, *Act. 7.*
56.

I gece out of the world to the
Father, *Iob. 13.1.*

Go to my Father, Ioh. 15. 10.

Our conuerſation is in heauen,
from whence alſo we look for the
Saviour, the Lord Ieſus, *Phil. 3.*
20.

If ye be riſen with Chriſt, ſeek
the things that are aboue, where
Chriſt ſitteth on the right hand
of God, *Col. 3. 1.*

Set your affections on things
that are aboue, and not on things
on the earth, ver. 3.

3 The No-
bler parts
of the
Church.

Yee are come to the generall
aſſembly, and *Church of the firſt-*
borne which are written in *hea-*
uen, and to the ſpirits of iuſt men
made perfect, *Heb. 12. 23.*

4 Our coun-
trie.

Now yee are no more ſtrañ-
gers and forreiners, but fellow
Citizens with the Saints, and of
the houſhold of God, *Ephe. 2. 19.*

For here we no haue continu-
ing Citie, but wee ſeek *one to*
come, *Heb. 13. 14.*

For this wee groane earneſtly,
deſiring to bee clothed with our
houſe, *2 Cor. 5. 2.*

Arise

Arise and depart, for this is no rest for you *Mic. 2. 10.*

They confessed that they were strangers, and sought a Citie whose builder and maker is God *Heb. 11. 13.*

I beseech you as strangers and pilgrimes abstaine from fleshly lusts, *1 Pet. 2. 11.*

I am a stranger and sojourner as all my fathers were, *Ps. 39. 14.*

In my Fathers house there are many mansions; I goe to prepare a place for you, *Ioh. 14. 2.*

If in this life onely wee haue hope in Christ, we are of all men most miserable, *1 Cor. 15. 19.*

Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope by the resurrection of Iesus Christ from the dead, *1 Pet. 1. 3.*

To an inheritance incorruptible, and vndefiled, and that fadeth not away, reserved in Hea-

5 Our man-
sion house.

6 Hope and
inheritance.

No true
ioyes nor
durable ri-
ches but in
Heauen.

uen for you, 1 *Pet.* 1.4.

Lay vp your treasure in Hea-
uen, &c. *Mat.* 6.19.

Look not on things which are
seene, but on things which are
not seene; for the things, &c.
2 Cor. 4.18.

Vanity of vanities, all is but
vanity, *Eccle.* 1.2. & 12.8.

Whom haue I in Heauen but
thee, and I desire nothing on the
earth with thee, *Psal.* 73.24.

The Prayer for Ascention day.

Glorious and gracious Re-
deemer, Lord Iesus Christ,
who humbledst thy selfe,
and didst become obedient to
death, euen the death of the
Crosse, and therefore thy Father
highly exalted thee aboue the
grane in the resurrection, aboue
the earth in thy Ascention, aboue
the heauens in thy session at his
right hand, and then he gaue thee
a name aboue all names, that at
the Name of Iesus euery knee
shall

*shall bow, both of things in Hea-
uen, & in earth, & of things under
the earth. I humbly bow the
knees, not only of my body, but
of my heart and soule vnto thee.
I neuer heare of thee, or remem-
ber; neuer thinke, or speake of
thee but with greatest reuerence
and loue that heart can conceiue,
or tongue expresse. I admire the
mystery of thine incarnation; I
tremble at the horror of thy pas-
sion; I adore the power of thy
resurrection; and I triumph in
the glory of thine Ascension.
My God and my Lord make me
wholly thine as thou art mine.
Thy birth was my life; thy life
my merit; thy death my ransome;
thy resurrection my deliuey out
of the prison of death (when thy
father layed thee vp for my debt)
thy Ascension my assurance and
taking possession of an incor-
ruptible and undefiled inheri-
tance reserved in the Heauens. O
Saviour, if thou haddest not*
Y 5 beene

beene borne, I had neuer beene borne *anew*, if thou hadst not *dyed* for my *sinnes*, I had *dyed* in my *sinnes*: If thou hadst not *risen* from the dead, my soule might haue been *with thee* in *Paradise*, but my *body* should not haue *rested* in *hope*, neither should I haue euer *seene* God in my *flesh*: If thou hadst not ascended, I might haue bin freed from hell, but I should neuer haue had a *place* prepared for me in Heauen. O Lord, when thou camest to vs on earth, *John* was thy *forerunner*, but thou wert my *forerunner* in thy returne into Heauen. *John* prepared the way before thee on earth: but thou preparedst a way before me into Heauen. That way and those regions in the aire which *Lucifer* defiled and cursed by his fall through them from Heauen, thou hast clensed and blessed by thy marching tryumphantly through them into Heauen. O blessed *Creator* and *re-*
pairer

pairer of nature, in thee not only all the kindreds of the earth, but all creatures vnder the Cope of Heauen are blessed, and therefore they sigh & grone together with vs; desiring feruently thy second comming. The earth was blessed and sanctified by thy birth, and thy treading vpon it: The water, by thy descending into the riuer Jordan at thy baptisme, & walking on the Seas. Now the Aire, likewise, & fire expected an honour & a blessing from thee, and both receiued it: the ayre by thy ascending through it; the fire by sending down the holy Ghost in the likenesse of fiery clouen Tongues. O Lord my Redeemer, how excellent is thy Name in all the world!

Creatures without voice praise thee, as the Heauens and earth: without vnderstanding know thee, as the Starre that lighted the Sages to thee: without will obey thee, as winds & Seas: without cares hearken to thee, as the
figtree

figtree which thou cursedst, and it withered: *without naturall affection* bemoan thee, as the stones that claue, the vaile that rent, the earth that quaked at thy passion: without will voluntarily offer thee seruice, the Foale to beare thee, the *Doue* to manifest thee, the *Fish* to discharge thee, the *Sun* to hide thine ignominy among men, and here the *cloud* to vaile thee from mortall eye, and transport thee into heauen. O Lord my Redeemer, how excellent is thy name in all the world, who makest the light thy garment, the *Angell* thy messenger, the aire thy race, the clouds thy charriot, and flyest upon the wings of the winde into heauen. Thou art ascended up on high, thou hast led captivity captiue. In thy Passion thou wast *Death's* death, and killedst it. In thy buriall thou wast the *Graue's* graue and destroyedst *destruction*: and now in thy Ascension thou conqueredst conquest

conquest it selfe, and *ledst capti-*
nity captiue, and receinedst gifts
for men, for the whole Church
and euery Beleeuer. *O Lord,*
bestow these gifts liberally vpon
me, that I may *grow in grace, and*
the knowledge and loue of thee.
This day thou liftedst vp thy bo-
dy from the earth; lilt vp my
heart from it. This day thou tran-
sportedst thy body to Heauen;
transport my desires thither. This
day thou settledst thy selfe in thy
Throne at the right hand of thy
Father, fix my thoughts, and set-
tle mine affections on thee in
Heauen, and on Heauen for thee,
Amen.

The

The Feast of the comming downe of
the holy Ghost, or,
Whitsun-dayes Deuotion.

The ground of
this Feast

}	In the old Testament	{ Prophecies. Types.
	In the new, the	{ Promises. Performance of sending the holy Spirit.

PARALELL.

Prophecie.

Historie.

I will powre
out of my Spi-
rit vpon all
flesh, and your
sons & daugh-
ters shal pro-
phesy, &c. Io-
el 2. 28.

These are not drunken as
ye suppose, Act. 2. 15.

This is that which was
spoken by the Prophet
Ioel, ver. 16.

And it shall come to passe
in the last daies that I wil
powre out my Spirit vpon

all flesh, ver. 17.

Type.

Accomplishment.

He took vp the man-
tell of *Elijah* that fell
from him, and when
the sons of the Pro-
phets saw him, they
said, *The Spirit of E-
lijah doth rest on Eli-
shah*, 2 King. 13. 5.

And they were fil-
led with the Holy
Ghost, &c. Acts
2. 4.

God sent the Spi-
rit of his Sonne in-
to your hearts,

Gal. 4. 6.

Promise.

Promise.

Performance.

Ye shall be baptized
with the Holy Ghost
within these few
dayes, *Act. 1. 5.*

They were filled
with the holy Ghost,
&c *Act. 2. 4.*

He shall baptize you
with the holy Ghost
and with fire, *Mat. 3.*
11.

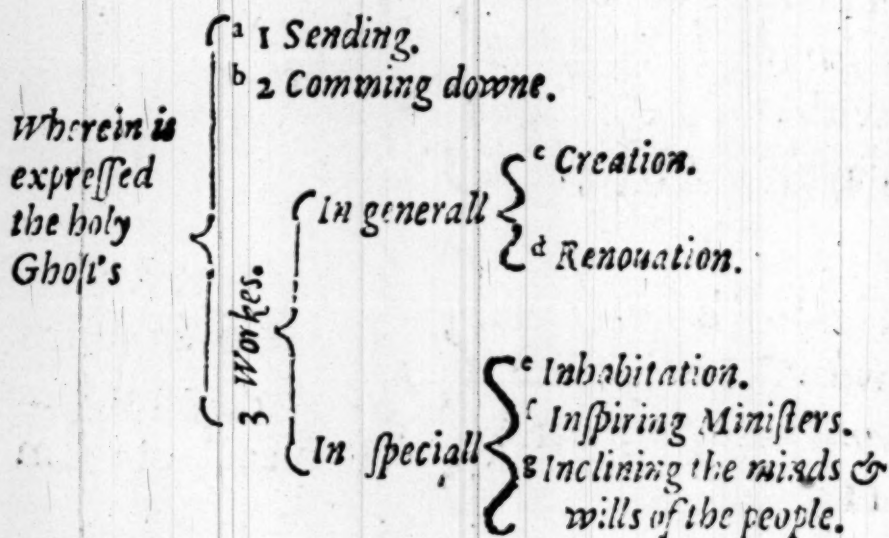
There appeared to
them clouen tongues
like fire, and it fate
vpon each of them
Acts 2. 3.

These signes shall
follow them that be-
lieue, They shal speak
with new tongues,
Mar. 16. 17.

And they began to
speake with other
tongues as the Spi-
rit gaue them vtre-
rance, *Act. 2. 4.*

THE

The Hymne for Whitsunday.



O Lord, how manifold are thy workes?
 In wisdom hast thou made them all,
 the earth is full of thy riches, Psal.

104. 24.

So is the great and wide Sea also, where-
 in are things creeping innumerable: both
 small and great beasts, vers. 25.

These wait all upon thee, and thou givest
 them their meat in due season, ver. 27.

^a Thou sendest forth thy Spirit: they are
^b created, and thou ^c renewedst the face of
 the earth, vers. 30.

Thou hast ascended up on high: thou hast
 led

led captivity captive, and received
gifts for men: yea, even for the
rebellious that the Lord GOD
might dwell among them, Psal.
68. 18.

Hee bowed the Heavens and
came downe, Psal 18. 0.

He rode upon the Cherubins,
and did flie: he did even flye upon
the wings of the winde, ver. 10.

The Lord gaue the Word:
great ^f was the company of the
Preachers or of them that publi-
shed it, Psal. 68. 11.

The people shall come ^g wil-
lingly in the day of thy power (or
at the time of thy assemblies) in
the beauty of holinesse from the
wombe of the morning, Thou hast
the dew of thy youth, Psal. 110. 3.

AN

AN EXHORTATION to obey the motions of God's holy Spirit.

THE ANALYSIS.

*The mo-
tives to o-
bey the mo-
tions of the
Spirit are*

- 1 *God's strict Commandment.*
- 2 *The Saints continuall pra-
ctice.*

- 3 *The Spirit's
excellency,
who is the*

- 1 *Fountaine of
grace.*
- 2 *Lord of life.*
- 3 *Comforter of
the Elect.*
- 4 *Teacher of the
Church.*

- 4 *The benefits of obeying
them.*
- 5 *The danger of resisting
them.*

*I
Precepts
of God.*

VV *Alke in the Spirit, Gal. 5.
16.*

*If we live in the Spirit, let vs walk
in the Spirit, vers. 23.*

*Griene not the holy Spirit of God, where-
by*

by yee are sealed to the day of redemption, *Ephes. 4. 30.*

Quench not the Spirit of God, 1 Thes. 5. 19.

Ye stiff-necked and vncircumcised in heart and eares, yee doe alwayes resist the holy Ghost, *Act. 7. 51.*

There is no condemnation to them that are in *Christ Iesus*, who walke not after the flesh, but after the Spirit, *Rom. 8. 1.*

That the righteousness of the Law might bee fulfilled in vs, who walke not after the flesh, but after the Spirit, *vers. 4.*

Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you, *vers. 9.*

As many as are led by the Spirit of God are the Sonnes of God, *vers. 14.*

Declared to be the Sonne of God according to the Spirit of holinesse, *Rom. 1. 4.*

The Law of the Spirit of life in *Christ Iesus*, hath made me free from

2 *Prælice of Saints.*

3 *The Spirit's excellencie, who is the Spirit of holinesse.*

from the Law of sinne, and of death, *Rom. 8.2.*

^c Liberty

Ye haue not receiued the Spirit of bondage againe to feare; but the Spirit of ^c Adoption whereby we cry, *Abba Father, ver. 15.*

^d Grace.

They despight the Spirit of ^d Grace, *Heb. 10.29.*

^e Prayer.

The Spirit maketh ^e Intercession for vs with sighs and grones that cannot be expresse, *Romans 9.29.*

^f Wisdome.

To one is giuen the Spirit of the Word of ^f Wisdome; to another the Word of Knowledge by the same Spirit, *1 Corinthians 12.8.*

All these worke one and the same Spirit, *ver. 11.*

The Father of Glory giue vnto vs the Spirit of *Wisdome* and reuelation in the Knowledge of him, *Ephes. 1.17.*

^g Glory.

The Spirit of ^g Glory and of *G O D* resteth in vs, *1 Peter 4.14.*

^h Truth.

When the Spirit of ^h Truth is come,

come, hee will leade you into all Truth, *Iohn 16.13.*

Now the *Lord* is that *Spirit*; and where the *Spirit* of the *Lord* is, there is *liberty*, *1 Corinthians 3.17.*

He that soweth to the *Spirit*, shall of the *Spirit* reape life everlasting, *Gal. 6.8.*

4 Benefits of obeying the Spirit.

Walke in the *Spirit* and yee shall not fulfill the lusts of the flesh, *Gal. 5.16.*

The fruits of the *Spirit* are love, peace, ioy, &c. ver. 17.

If yee bee led by the *Spirit*, yce are not under the Law, verie 18.

Whosoeuer speaketh against the holy Ghost, it shall not bee forgiven him neither in this world, nor in the world to come, *Mat. 12.32.*

5 Danger of resisting.

Of how much sorer punishment shall hee bee thought worthy who hath troden under foote the Sonne of GOD, and hath accounted the bloud of

of the couenant (wherewith hee was sanctified) an vnholly thing, and hath done *despight to the Spirit of grace*, Hebrewes 10. 29.

A Prayer for Whitsunday.

I*N*comprehensible Spirit, the third Person in the blessed and glorious Trinity, who after the Father had *manifested* himselfe to the world in the workes of Creation, and the Sonne in the workes of Redemption, finished in the flesh, diddest *manifest* thy selfe on this day in a wonderfull manner by the *sound of a rushing winde*, and the light of *fiery tongues*. *Manifest* thy selfe most powerfully and gloriously in the vniuersall Church, by enlarging her bounds, and making vp her breaches ; by hallowing her Assemblies, and furnishing her Pastors, and *knitting the hearts* of
of

of all her *members* in true *love*
the bond of perfection. Perfect
the work: of sanctification in all
thine Elect; *manifest* thy selfe
also graciously this day, and de-
clare thy gifts in the tongues
of the Preachers, and cares
of the hearers, and the hearts
of all the Congregation. Di-
rect the mouthes of the Prea-
chers, that they may skil-
fully *sow the Seede*, and *open*
the eares, and mollifie the hearts
of the hearers, that they may re-
ceiue it profitably, and *bring*
forth the fruits of the Spirit a-
bundantly, which are *love*, *ioy*,
peace, *long suffering*, *gentlenesse*,
goodnesse, *faith*, *meeknesse*, *tempe-*
rance, &c. O Eternall and infi-
nite *holy Ghost*, the *love* of the
Father and the Sonne, who did-
dest *descend* vpon our Saviour
in the *likenesse of a Dove* with-
out gall, purge out of my con-
science all *gall* of malice and
bitternesse, and grant that with
meek-

*meeknes I may receiue the ingrafted Word which is able to saue my soule. O holiest Spirit, eternall breath of the Father and the Son, and former of the Word in the wombe who camest with a sound, come down vpon me in the sound of thy Word Preached; though not in the extraordinary gifts of Prophecy, tongues & healing, yet in the ordinary graces of faith, hope, and charity, the Spirit of supplication and Prayer, of wisdom and spirituall vnderstanding, of power and ghostly comfort. O heauenly Spirit proceeding from the Father and the Sonne, who descendedst from Heauen like a mighty rushing winde, throw me downe to the ground in humility, and prostrate my heart and soule before thee: Beat down all strong holds of carnall imaginations and worldly thoughts resisting thy grace. Chase away all clouds of error out of my vnderstanding: cleare
my*

my will of all fogges of noysome
desires; coole and refresh me in
the heate of persecution, fill the
failes of my affections, and driue
me speedily into the *faire haven*
where I would bee. O diuine fire
burning continually in the hearts
of the faithfull, and consuming
all our spirituall sacrifices, who
this day diddest *descend and ap-*
peare in the likenesse of fiery
tongues, be a fire in my heart and
tongue, that I may bee feruent in
my Meditations and Prayers, and
Zealous in the profession and de-
fence of thy Truth. Inlighten the
darknesse of my vnderstanding,
inflame the coldnesse of my affe-
ctions, purge out the drosse of
my corruptions, direct mee in all
the affaires of this life, assist mee
in all the exercises of Deuotion,
strengthen mee in all the assaults
of temptations, comfort mee in
all the miseries of affliction *seale*
all thy gracious promises of thy
Gospell vnto me, and *seale me to*

Z

the

*the day of redemption. So bee it.
Amen.*

Into my minde descend & *Done,*
Gall purge cleane out of me :
With *siluer wings* raise me aboue,
My *Saviour Christ* to see.

PART.

PART I. SUPPART. 4.

The Christian FASTS
*Devotion.**Of FASTS in generall.*

There is a 3-
fold Fast

1. Fast from sinne.
2. Fast for sinne.
3. Fast against sin.

THe Fast from sinne ought to be perpetuall. The Fast for sinne is extraordinarie, vpon speciall occasions to auert some dreadfull iudgement, or auoide some imminēt danger. The Fasts against sinne ought to be more frequent, and according to the customes of the ancient Church; and the present practise of the Church of England.

They are---

- Weekly on the Fridaies.
- Monethly, on the Holy-day Eeues.
- Quarterly, in the Ember weekes.
- Yeerely in the Lent.

THe Doctrine of fasting hath met with errors and superstitions on both hands : Some ascribing too much to it, and placing the immediate and principall worship of God in it : some ascribing too little, and making it no matter of Religion at all : Some superstitiously observing ; and others out of a contrary superstition scrupulously declining the observation of all Fasts appointed by the Church. To steere the iudgement in a middle course betweene these rocks on both sides, conceiue thus of the nature of Religious acts, the severall kindes of Fasts, and the vse thereof.

A Religious act or worke may be taken:

1. In a larger sense for any work commanded by Christian Religion, in which sense all the duties of the second Table may be called Religious acts, or workes, as well as the first.

2. In a more restrained acceptation, for such workes and acts in which Religion properly taken for the worship of God consists: And these

are of two sorts:

1 Principall as { Believing
in God,
Praying &
the like

2 Accessarie serving as helps or preparations to the princi-

---pall as, { Watching,
Fasting and
the like.

Z 3

Fasting

*Qui Deum
per escas
calit, propè
est ut Deus
ventrem
habeat.*

Fasting is not to bee esteemed such an act of Religion, as wherein principally and immediately we worship God; for the Kingdome of God (as the Apostle teacheth) *consisteth not in meates and drinkes*, neither in feasting or fasting: and *Tertullian's* censure is obseruable. *Hee that worshippeth God by meates, or placeth worship in them, is not far off from making his belly his god;* yet it may bee truly called not onely a good worke, but also a religious, *i.e.* a worke commanded by Religion, and tending to Religion, as a preparation and helpe thereunto.

There

There are diuers kindes of
Fasts but they may bee
reduced to

- two.
1. The spirituall or Metaphoricall, whereof we reade, *Esa. 58.6. Is not this the Fast that I haue chosen to loose the bonds of wickednes, &c.* This abstinence of the soule from the forbidden fruite of sinne, though it may bee termed a Fast in regard of the restraint of our carnall appetites; which as greedily desire sinfull objects, as the stomack doth meate: yet is it indeed in another respect a Feast as *Salomon* calleth it, *Pro. 15.15.*
 2. Corporall or proper when we abstaine from
Z 4 bodily

bodily sustenance and
this is

1. Constrained & in-
voluntary when
wee want

twofold:

{ Stomack to
meate as in
sicknesse: or
Meate for
our stomack
as in Famine.

2. Voluntary or de-
liberately vnder
taken.

Subdiuis.

S V B D I V I S. I.

A Voluntary Fast, wherein
wee abstaine from meate
though we could, and
might eat, is

- 3 fold: {
1. Medicinall, when we
forbeare all meat,
or certaine kindes
of meates or drinks,
for a while, for the
preuenting some
sicknesse, or reco-
uering our health.
 2. Ciuill, when some
kinde of meate, or
drinke is forborne
for the profit of the
Common-Wealth.
 3. Religious when our
abstinence is for
holy and Religious
ends (afterwards ex-
pressed.)

S V B D I V I S. 2.

Religious Fasts are

either { Priuate, of which see
hereafter.
Publike, such as are
commanded by pub-
like authority, and
these are

either { Extraordinary
as in time of
Famin, War
or Plague,
of which see
Formes set
forth this
yeere.

Ordinary, as
Lent, and
Embers, and
the like.

Of

Of the Vse of Religious Fasts.

The right Vse of Religious
Fasting consists

- In the {
1. Manner, if it bee sincere, not Hypocritical.
 2. Measure, if it bee moderate, as our health will permit.
 3. End which must bee
 1. To tame and subdue the flesh, such was *S. Pauls Fast*, *1 Corin. 9. 27. I beate downe my body and bring it into subiection.*
 2. To testifie our humiliation, and sorrow for our sins, and to auert some fearefull iudgement: Such was the

the Niniuites Fast,
Jonah 3.5. So the
 people of *Niniveh*
 beleened, and pro-
 claimed a Fast, and
 put on sackcloth
 from the greatest
 of them even to the
 least.

3. To quicken Zeale,
 and Deuotion, and
 thereby obtaine
 some spirituall or
 temporal blessing,
 such was *Hannahs*
 Fast, (*Luke 2. 37.*
Shee departed not
from the Temple,
but serued GOD
with Fasting and
Prayer night and
day) and Queene
Hester.

Hest. 4. 16.

Of

Of the abuses in Fasting.

The abuse of a Fast likewise is
seene

1. Manner, if wee abstaine from one kinde of meate, and feede daintily on another, forbear one meale and glut our selues another: See hereof a learned discourse this yeere printed, Intituled

*THE EPICVRES
FAST.*

In the

2. Measure if we continue Fasting, so long that we much thereby impaire our strength, or endanger our health; and for this, holy *Basil* is by some of the Auntients taxed, and *Simon Stylites* and

Histor eccl.
c. 25.

and *Marana*, and *Cyra*, two Religious Matrōs, deserue much more to bee reproofed: who (if *Theodoret* may be beleued) held out a fast full forty dayes; vnlesse wee say, it was miraculous.

3. Cause or end, if wee keepe a Fast to satisfie or merit thereby as Papists doe, or to colour any wicked designe as *Iezabel* did, or wee abstaine from certaine kinde of meates, out of an opinion or erroneous scruple of conscience, that such meate is of it selfe vncleane, as the *Tatians*, and *Encratites* did, or that it is now forbidden in the time of the Gospel,

pell, as it was vnder
the Law, as some
Iudaizing Christians
falsely conceiue at this
day.

Of

OF THE LENT FAST.

*Tertul. pre-
script ad-
uers. hereti-
cos, c. 2.
ex personis
probamus
fidem, an
ex fide per-
sonas?*

IF that golden rule of *Tertulli-*
an might take place, *viz.* to
iudge of men by their Faith,
and *not of Faith by men,* all our
heate of disputation about the
keeping of Lent Fasts, would
soone bee turned into seruour of
deuotion. For setting aside the au-
thority of some great *Masters in*
Israel, whose opinion ouersway-
eth the iudgemēt of many: what
is there in the constitution, or
obseruation of the Lent Fast
in England, that may trouble the
conscience, or stagger, much lesse
subuert the Deuotion of any Re-
ligious minde?

If the Christian Magistrate,
ciuill or ecclesiasticall, or both
ioyntly may appoint extraordi-
nary dayes of pensue humiliati-
on

on (as these professe they may) why not as well ordinary: if vpon vncertaine occasion, why not vpon certaine: if vpon various dayes, why not vpon set, and fixed if weekly, why not yeerely: if for the preuenting, or auerting a temporall iudgement, why not much more for the removing a spirituall? Christian liberty may stand as well with the one as the other: and God forbid, that any obedient childe of the true Church should dreame of any such Christian liberty, as shaketh of the yoke of obedience to our lawfull Superiours in Church or Common-Wealth. The holy Apostle S. *Paul* who standeth most for Christian liberty, yet inioyneth *obedience to them that haue the oversight of vs in the Lord, & subiection in generall to all higher powers.* They themselves who stand at a bay with our Church about Lent, and Embers, and Eue Deuotions,

Gal. 5. 1. 13.

Phil. 2. 12.

Heb. 13. 17

Rom. 3. 1.

Zach. 7. 5.

*P in. nat.
hiff. lib. 12.
c. 15.
Sudant
sponte pri-
usquam in-
cidantur
flacilen cui
nulla pre-
fert.*

*Eccles.
Polit. l. 5. c.
72.*

ons, and Fasts, presse with much vehemency the examples of publique extraordinary Fasts inioyned by authority in the Iewish Church: neither can they alledge any colourable reason why the ordinary set Fasts (of the fifth and seventh moneth) kept in that Church, mentioned by the Prophet *Zachary*, should not serue as well for presidents to vs as the other? Doubtlesse as that Myrrhe is more precious which drops from the tree of it owne accord, then that which runneth after pricking or incision: so those Deuotions are more kinde and pleasing to God, which loue and a desire of growing in spirituall grace moue vs to: then such as present necessity, and horreur of imminēt iudgemēt extort from vs. *Neuer to seeke after God saue onely when either the crib, or the whip doth constraine, were brutish seruility, and a great derogation to that which is most predominant*

in man: if it had not some time a voluntary accessse to God and of conference as it were with him: all these inferiour considerations layd aside. In which sequestration, for as much as higher cogitations doe naturally drowne, and bury all inferiour cares, the minde may as well forget naturall, both foode and sleepe, by being carried aboue it selfe, with serious, and heauenly Meditations, as by being cast downe with heauinesse, drowned and swallowed up with sorrow.

None but such as are bred vp in the Schoole of *Aerius* will simply oppose *stata ieiunia* or set fasts. Admit then (as cōsequently to their owne Tenets they must) that it is in the power of the gouernors of the Church to ordaine a new Lent Fast: why is it not alike in the power of the same Church to establisth the obseruation of the old Lent if not brought into the Church by the Apostles

Trip. hist. c.
9. Mens A-
postolorum
fuit non de
diebus festis
sancire sed
predicare
bonam con-
uersationem
& pietatem
την τοσούτα
κοσμίαν μὴ
ἐξ ἡμετέρας.
l. 5. c. 12.

In Ignat.
exercit. x.

Apostles themselves, who (as the Author of the Tripartite History truly obserueth) *Intended not to enact Lawes of Fasts or Feasts, but to plant Faith, and preach a godly life, and an holy and heavenly conuersation: yet by their immediate successours?* For *Ignatius* Saint *Iohns* Scholler, in the Epistle to the *Philippians* (acknowledged to bee his by learned Protestants as well as Romanists) writeth thus of the Lent Fast: *Neglect not the keeping of Lent. For it hath in it a resemblance or imitation of Christs conuersation.* From *Ignatius. Clemens* might borrow it and insert it into the number of Apostolike constitutions (if that *Clement* liued after *Ignatius*, as *Vedelius* contendeth,) or *Ignatius* might take it from him, if the author of that booke of Apostolike Canons were the ancient *Clemens* mentioned in Saint *Pauls* Epistles. Howsoeuer *Anastatius*

statius Nicens in his booke of questions on the Scripture alledgeth such a fragment of an Apostolicall constitution.

It is true, which Saint *Augustine* writeth that neither *Christ* nor his *Apostles* precisely defined on what daies we ought to Fast, and on what daies we ought not, But they left it to the discretion of the governours of the Church: to set them downe who haue done it with much variety. To which point *Ireneus* and *Socrates* speake so fully, that I maruell how Cardinal *Bellarmino* and other Romanists versed in antiquity, can reconcile their iudgements with their learning: who make Lent Fast as it is this day obserued in the *Romane Church*, a diuine sanction, and an Apostolike tradition, binding all Churches to the like obseruation. Were it so, there could not haue beene that variety in the keeping Lent Fast in the
Primitiue

Quest. 77.

Epist. 86.

*Quibus dic-
bis oporteat
ieiunare &
quibus non
oporteat,
praecepto
Domini vel
Apostolorū
non video
definitum,
&c.*

weeks before Easter, and they call this time τασταραχοτην, a Fast of forty daies or Lent. Some begin their Fast seven weekes before Easter, and although they sometime intermit their Fast, and in all fast but fiftene dayes, yet they call it the forty dayes, or Lent Fast. Neither is there a difference onely in the number of daies, but in the manner of abstinence also. For some eat no living creature this time, others eat fish onely, others fish and fowle, because the fowle as fish were made of the water: some feede upon drie bread only, others eat not a bit of bread, some abstaine from all hard fruit, and from egges. Hereupon hee inferreth that the Apostles in these things left all men free, and that this variety procedeth from the severall Governours of each Church, establishing such order herein as they thought good. Sozomen in his seventh booke, noteth the like variety in the keeping

τῷ ἵνα τὸ
 γινώσκῃ καὶ
 προαίρεσι
 ἰπιτριψαν
 οἱ Ἀποστολοι.
 6.19.

*Epist. ad
Card. Mag.
de rat. 70.*

*Part. 10. c.
130.*

ping Lent. And *Alcainus* maketh mention of a three-fold Lent. First, of eight weekes kept by some Est-ward people. Secondly, of seuen weekes kept in all Greece. Thirdly, of six weekes kept in the Romane Church. Doctor *Filsack* the Sorbonist out of the Councel of *Tribur*: c. 7. and *Burchard* l. 6. c. 7. and *Iuo Carnotensis*, and *Beda* in his penitentiall, bring in euidence of three seuerall Lents in the yeere, obserued in *France* and *England*: of which, the Lent before Easter was called The great Lent.

Out of which various obseruation of Lent in the Primitiue Church, as the errours of the Papists is discovered, who inforce their Lent as an Apostolick tradition, to be kept vnder paine of damnation; so also their ignorance is discried who misconceiue our Lent to be a meere Romish deuise, or Popish tradition.

And

And because this opinion in many (otherwise well affected) to religious fasts, is like the colliquintida, that turneth their stomacke against the wholesome foode of their soule, provided for them in the Lent: I desire them as they tender the improvement of their deuotion by religious fasting to consider seriously both how weake, and how false an exception it is.

First, how weake it is; For if it were granted that in later ages we in the Westerne Church had receiued from *Rome* the Lent fast, together with the Scriptures, Sacraments, and holy orders: must wee therefore cast all these away, because we receiued them from so bad a hand?

Let the Church of *Rome* be held a schismaticall, or hereticall Church, the *Whore of Babylon*, that hath dyed her garments skarlet red in the blood of the
Aa Saints:

Saints : yet I know no Law of God or man forbidding vs to accept euen from her a sacred Jewell. If she haue flurred, defiled, or defaced it; we may, nay we ought to wash, rub, brighten, and refine it. We may not cast *holy things to Dogs*, nor *Pearles to Swine*: but we may and ought to take holy things from Dogs, and Pearles from Swine. As we may not follow a Saint in euill, so we may follow the greatest sinner in any thing that is good.

Now albeit the Church of *Rome* be very foule, and like the vncleane bird in the Poet *Cont-
Virg. an. 3. Etu omnia fædat*, fileth al she lay-
eth her claw on : yet all euill is not in her; neither is all that is in her euill. And if she haue any good in this kinde, they haue better right to it who are better, and will vse it well, then she who abuseth it.

But wee may spare this defence in this case. For it is most euident

evident that the dedication of a fast before Easter, called *Quadragesima*, or Lent, is by many hundreth of yeeres more ancient then any *Romish* or *Popish* tradition properly so called.

I haue produced already vncontroable euidence hereof. All Churches in the first and best ages kept not Lent alike, but all kept religiously a fast of fewer or more daies or weekes before Easter, and they called it all *Quadragesima*, or Lent.

Θεοτί τῆς δὲ μῆνος ἀμετρούτης
ἐκολού.

Hom. II.

Onely *Acrinus* the Heriticke with his aukeward Schollars crossed the way of the ancients, and when they most pulled in, he let loose the reines to his carnall appetite. On Church-fasting dayes, especially the weeke before Easter, when with vs, saith *Epiphanius*, custome admitteth nothing but lying downe vpon the earth, abstinence from fleshy de-

Epiph. hare
75.
iuxta lat.
iuxta grac.
77.

γαμυνίας
 ἀγνίας κα-
 κοπαθείας
 ἐνεργασίας
 ἰουδαϊστίαι
 καὶ πασῶν
 τῶν ψυχῶν
 σωτηρίαι.

lights and pleasures, sorrowful-
 nesse, dry and unpleasing meats,
 prayer, warching, fasting, all the
 medicines which holy affections
 can minister: they are up betimes
 to provide for the belly, and when
 they have filled their veines so full
 that they swell againe, They make
 themselves merry, and scoffe at
 this our seruice (or exercise of
 mortification) wherein wee are
 perswaded we please God.

Now I leaue it to the discreet
 Christian to iudge whether it
 be safer and of better report
 to goe in this crosse way of He-
 teroclit hereticks, or tread in
 the path of the ancient Doctors
 of the Church: wherein wee
 may trace a Lent fast euen from
 the footsteps of Christ and his
 Apostles. *Tertullian* saith, That
 our Lord in his baptisme and fast
 after it, hath dedicated or hal-
 lowed the fasts of all of vs: and
 Saint *Basil* goeth further, hee
 maketh Christs Fast not onely a
 prece-

Aduers.
Psycb. c. 8.

Homil. 20.
in 40. Mar-
tyres.

precedent for our imitation; but a law for our obseruation; Precious, saith he, is the number of forty which Christ honoured by his fast of forty dayes, whereby it passed for a diuine law in the world. S. Ambrose exceedeth in commendation of the Lent fast; It is good, saith he, to fast at all times, but best to fast with the Lord in the Lent; For this Lent fast of 40. dayes the Lord consecrated by his owne fast: What a Christian art thou, who feapest when thy Lord fasted: He fasted for thy saluation, wilt not thou fast for thine owne sinnes? This is the time of heauenly Physicke for the soule, in which we may wipe away all the spots, and cure all the maladies of vices by fasting; if by faith we relie and call vpon the Physitian of our soules. S. Augustine alleadgeth the Law, Prophets, and Gospell also for the Lent fast. The Lent fast hath truely ground or authoritie; for

ἐτλήκει τὴν
νείσεια δι' ὃ
Νομοθεσία
ἐισήλθε ὡς
τὸν κοσμὸν.
Ambros.
Serm. 34.

Serm. 27.
Hoc est tem-
pus Cælestis
medicinæ,
&c.

Ep. 119. ad
lan. c. 119.
quadragesi-
ma (anē ie-
iuniorum
habet aucto-
ritatem &
in veteribus
libris, &c.

Serm. 3. d.
ieiun.

Homil. 16.
in Euang.
Quasi anni
decimas,
Deo damus.

it both in the bookes of the old Testament in the fast of Moses and Elias, and in the Gospell also. For our Lord fasted so many dayes, demonstrating thereby the Gospels agreement with the Law and the Prophets. S. Leo yeeldeth a probable and pious reason of the first constitution of the Lent fast. Because the Diuine most rageth against the members of Christ, when they are to be made partakers of the more holy mysteries (viz. of Christs body and bloud) the doctrine of the holy Ghost instilled it into the mindes of Christian people, that before Easter they should prepare themselves by an abstinence of 40. dayes. S. Gregory the great streigneth higher in his note vpon the Lent fast, hee will haue it offered to God as a holy tith of our time or tenth part of the yeere. If, saith he, the whole yeere consisteth of 365. dayes, and wee afflict our selues with

with Fasting 36 dayes, we giue as it were the Tith of the yeere to God. And to the end, the holy number of forty daies may be fulfilled, we take in by way of supplement, foure daies from the former week.

I might adde to these the testimonies of ^a Eusebius, ^b Origen, ^c Cyril, ^d Epiphanius, ^e Athanasius, ^f Basilus, & Nazianzenus, ^h Nyssenius, ⁱ Chrysostom, ^k Theophil. ^l Alexandrinus, for the Greeke Church, as also of Saint Ierome, ^m Paulin, ⁿ Maximus, ^o Leo, ^p Chrysologus, ^q Isidorus, and many other for the Latine Church: But my purpose is not to glut the Reader in this argument of fasting with variety of quotations: but to giue him moderate satisfaction in this point, that Lent is no late Popish tradition, but a most ancient Christian obseruation of longer standing by many hundreth of yeers then the first stone in the tower de quadr. ^o *suprà*. ^p *serm. de quad.* ^q *l. i. de diu. offic. c. 36.*

^a *l. 5. bist. c.*

24.

^b *Hom. 10. in Leuit.*

^c *Catech. 1. c. 18.*

^d *In compend.*

^e *In Epist. ad orb de pers.*

^f *Orat. 2. de ieiun.*

^g *Orat in sanct. lauer.*

^h *Orat. de amand. paup.*

ⁱ *Chrys. hom. l. 1. in gen.*

ex homil. 73 ad pop. Antioch.

^k *In Epist. pasch.*

^l *In cap. 58. Es. & Epist.*

ad Latam.

^m *Epist ad Amandum*

ⁿ *In serm.*

^o *offic. c. 36.*

of the Romish Babel.

And if it bee so : If wee may fetch the Lent Fast from an higher and clearer source, then the puddle of Romish tradition, What obiection of any moment can be made against our Lent Deuotions ?

The abstinence from daintier meates and drinckes, and often forbearing our daily repast, is but to master our flesh, or to punish it for former riot, and to afflict our soule for our sins, and to fit both body and soule to religious duties then more frequently to be performed. And if this bee superstition, what is Religion ?

If wee may, nay, wee ought to sympathize with our fellow members, how much more with our Head ? If it bee charity to weepe with our brethren that weepe, and accord with them in their groanes, and cries, it must needs be piety to Fast with him
who

who fasted for vs, and to weep with him, who wept for our sinnes in all parts of his body, and that with teares of blood, to pray with him who offered vp *prayers with strong cries for vs* vpon the Crosse. None but those that haue beene superstitious, euen in auoiding superstition, and haue banished piety it selfe vnder that name, euer condemned this kinde of compassionate Deuotion. The reformed Churches beyond the Sea, who hate the *very garment spotted by the Whore of Babilon*: yet both auow the antiquity, and allow the piety of our Lent Fast, being purged from Popish errors concerning it, and superstitions in it.

The Protestants of *Switzerland* in their latter confession of their faith, c. 24. Thus write of Fasts. *By how much the Church of Christ more seuerely condemneth gluttony, and drunkenesse, and*

A a 5 all

Heluet. cō-
fes.

Quadra-
gesimale
ieiunium
vetustatis
habet testi-
monia, &c.

Confes. Bo-
hem. c. 15.

Hodie apud
nos multi
ex veteri-
bus ritibus,
& consue-
tudine in-
troducitis
quantum
fieri potest
seruantur
quales sunt
ieiuniorum
& feriarum
dies certi.
Augustiana
Confes. artic
50.

all ryot: by so much the more er-
nestly, & vehemently she commē-
deth Christian Fasts: which are
freely undertaken in true humi-
lity to this end, to withdraw nou-
rishment from our wanton flesh,
and to serue God more feruently
in spirit.

The Lent Fast hath testimony
from antiquity, but because it
hath no command in the writings
of the Apostles, it cannot, nor
ought to bee imposed upon the
faithfull under paine of damna-
tion.

The Protestant Churches in
Bohemia, keepe the Lent Fast
as we doe: Thus they professe.
Many antient rites and customes
are kept by vs, as namely, the set
dayes of Fasts and Feasts.

The Protestants of Germany
in that most celebrious confessi-
on set forth at *Augusta*, spea-
king of antient Fasts, especially
the Lent, professe against the a-
buse but not the vse of them. The
Fasts

Fasts themselves wee condemne not, but the traditions or ordinances (of the Church of Rome) which prescribe certaine daies and certaine meates, with great perill of conscience, as if these workes were necessary and essentiall parts of Gods worship; and a man might not bee saved without them, and that by this outward discipline, or exercise of Mortification, a man may merit remission of sins.

To summe vp all. If Fasts bee commanded as well in the New Testament, as in the Old; If the Church may as well appoint ordinary Fasts as extraordinary: If the Lent Fast took the occasion, and name from Christs Fast of forty daies; was begun by the Apostles immediate successours, and hath continued in the Catholique Christian Church from the first plantation of Religion to to the reformation thereof: If since the reformation the Protestant Churches beyond the Sea
either

*Non dam-
nantur ipsa
ieiunia sed
traditiones,
qua certos
dies certos
cibos pre-
scribunt, cū
pericu'o
conscientie
&c: tanquā
sint neces-
sarij cultus.*

either keepe it as wee doe, or allow of our keeping it : If none but the Aerial Hereticks of old, and a few Seperatists of late impugne the obseruation thereof : let vs who breath in the purest aire of all the reformed Churches, and are freest from fogges of Romish superstition, retaine our Lent and obserue it according to the holy iniunctions of our Church, and account it as it is termed in our Language, *A sacred lane*, or a speciall time *Lent to vs* by God, to call our selues to account for mispending the rest of the yeere, to bewaile our sins in sackcloth, & ashes, to bring downe our proud flesh & subdue it to the Spirit, to improve our Talent of grace by frequency of Religious exercises, and to prepare our selues for the most publique, sacred, and solemne participation of the body and bloud of our Redeemer at Easter.

Certaine

Certaine doubts touching
the Religious keeping of
the Lent Fast, cleared.

Question 1.

*Are we to esteeme of the Lent Fast
as a diuine or a humane insti-
tution?*

Answer.

Religious Fast is a diuine or-
dinance, but the prescrip-
tion of the precise time and man-
ner, is an ecclesiasticall and hu-
mane constitution, not repug-
nant, but agreeable to the Word
of God.

To Fast Religiously at some-
time, is Gods command, at this
time, to wit, in Lent is the Chur-
ches precept. That immediately
bindeth the conscience, this me-
diately; that absolutely, this vp-
on supposall that this lawfull in-
junction of the State or Church,
be sufficiently made knowne to
all her obedient children.

Quest.

Question 2.

*Is our abstinence in Lent meere-ly
ciuill or Religious ?*

Answer.

OUr abstinence in respect of the kinde of meate, to wit, all sort of flesh of beasts, or fowle, is meere ciuill? but in respect of the quality of the meate we eate, and the measure, that is, our forbearing all dainty, costly, and more pleasing meates, and drinkes, as *Daniel* did, as also our more sparingly feeding at our meales, and oftentimes misusing them is Religious, or vpon Religious and spirituall considerations. I answer therefore briefly, the Lent Fast is a mixed constitution, as it followeth in the next Section.

Dan. 10. 3.

Of

*Of the nature and ends of the
Lent Fast.*

THe Lent Fast is a mixed constitution; partly ciuill, appointed by the King or State, to preserve young cattell, spend fish, and encourage fishermen : Partly Ecclesiasticall ordered, by the Church for Religious ends, as those that haue a care of their bodily health vsually purge in the Spring : so the Church of *God* hath thought fit to prescribe this *physick* of fasting for the soule in the same season of the yeere, for these ends especially.

CI. To beate downe the flesh at that season when (by reason of the heate of the blood) it vsually waxeth most wanton. The antient Romans vsed to hollow a spring to *God*, & the Primitiue Church disdaining to bee outstripped by the heathen in any thing that fauoured

*Ver sacrum
facere.*

favoured of deuotion, likewise consecrated the spring to the more strickt Seruice of *God* by fasting and prayer then at other times.

2. To conforme the members to the Head. In this season of the yeere our Lord's *Agony* and bitter Passion were endured, and are remembred: and therfore most fit it is that by fasting, watching, and teares, wee expresse true remorse and sorrow for those our finnes which were the causes of those his sufferings.

Godfrey of Bulloigne after he had conquered the holy land, and regained it from the *Saracens*, yet would neuer bee crowned there, saying *That it was not fit that the seruant should were a crowne of gold there where the Lord & Master were a crowne of thornes.* Neither would Christ's dearest Spowse at that time of the

the yeere crowne her selfe with *rose-budds* in which Christ ware that crowne of thornes: nor lye in beddes of downe when hee lay on the hard bed of his Crosse : nor *fare deliciously*, or drinke liberally when he had nothing but *gall* giuen him to eate, and vineger to drinke.

3. To prepare vs to the celebration of the Feast of *Easter*, and the participation of the Blessed Sacrament. What time fitter to call our selues to an accompt for the whole yeere, then at, or before the time which the Church hath appointed, & is in it self most proper ; for the most generall and solemne communion of the *Lords Body & Blood*.

4. To celebrate, and (as farre as we are able) to imitate our Lord's Fast of *forty dayes*, at least by some kind of abstinence during that whole time
to

to imprint that miraculous
fast of our Saviour for vs dee-
per in our memories.

Question 3.

*How can our Saviours fast of
fortie daies be any patterne for
our Lent, sith that fast of Christ
was miraculous?*

Answer.

Albeit many excellently
learned Doctors of the re-
formed Churches vpon this
ground, that Christs fast was mi-
raculous, deny that we can or
ought to imitate him therein:
and S. *Chrysostome* (as he is al-
leadged by them) seemeth fully
to be of that minde: For his
words are, Christ said, *Learn
of me, not that I fast, though hee
could haue said so, for hee fasted
forty dayes: yet he saith not that,
but learne of me that I am meeke,
and lowly in heart.*

*Vedelius
exercit in
Ignat. Epist.
ad Philip.*

Yet with all reuerence to their
persons,

persons be it spoken, the reason they vse no way conuinceth. For Christs Fast may be considered two wayes :

1. As a miraculous demonstration of his deity or Diuinity, and an euidence that he was the Messias, because he accomplished the Types foregoing in *Moses* and *Elias*, and in this regard it is to be beleueed, and to be admired of vs, no way to be imitated. And in this sense most iudicious *Caluine*, and industrious *Vedelius*, and golden mouthed *Chrysostomes* words may passe : nay, *S. Chrysostome* must bee so taken vnlesse wee will haue him directly contradict himselfe.

2. As a morall remedy against *Tentation*, or rather a spirituall armour which Christ tooke vpon him when he was to buckle with the Diuell; and thus we may, and ought to imitate Christs fast in the kinde, though not in the degree : in the
inter-

intention, though not in the extension thereof.

As wee cannot fast as Christ did, so neither can we pray, as Christ praied, *whole nights*, and with *such strong cries*, & a *bloudie sweat*: yet no Christian euer doubted but that we may and ought to follow Christ in these and other religious exercises, though not with euen paces, yet *pro modulo nostro*, as we are able. And because S. Chrysostome is appealed vnto, let him be the vmpire. Our Lord Iesus Christ (saith he) when he entred into the lists with Sathan fasted 40. daies giuing Vs an example how we ought to arme our selues against the Diuell.

Homil. I. in
gen.
ἡμῶν ὑπο
πρασμον
διδῶν.

Question

Question 4.

How doth our Lent fast differ from the Popish, if we abstaine from flesh, and continue this fast fortie daies, and that for religious, as well as civill considerations.

Answer.

OUr Lent fast differeth from the Popish in many remarkable particulars.

1. Our Church imposeth not the Lent fast as a diuine law, or Apostolike tradition, to be kept necessarily vnder paine of damnation, as the Church of *Rome* doth.

2. We place not religion, or the substance of Gods worship in fasting or feasting, as the Papists doe.

3. We abstaine not from flesh as being any way conceiued by vs more vnholly then fish, or because God cursed the earth, and
not

not the waters, as ancient Papists imagined, though the learner of late disclaime this reason.

4 We hold it to be no worke pleasing to God, much lesse a fast to forbear flesh, and feede daintily vpon fish, and drinke liberally of the sweetest, and strongest wines, farre more prouoking and stirring vp the flesh then diuers kinde (I thinke then any kinde) of flesh.

5 We renounce all merit by fasting, wee fast not to deserue remission of our sinnes by it. as Papists doe, but

to { Subdue the flesh.
Testifie our sorrow
for our sinnes.
Quicken our zeale in
prayers, and other
religious duties.

6. We keepe not the Lent fast by vertue of any papall decree, or constitution, but in conformity to the ancient Church,
and

and in obedience to his Maies-
ties ecclesiasticall Lawes.

7 We keepe not the Lent
Fast as the Papists doe, but as
the Primitiue Church did before
Popery was hatched. Wee cast
not dust vpon our heads, or make
a crosse with ashes on our fore-
head, on Ashwednesday. Wee
whip not our selues on Mawne-
day Thursday, or make or visit
Christs Sepulchers on Good-
Friday or the like. As in other
things, so in this wee purge the
drossie added of late, wee retaine
that antient gold : wee remoue
the abuse : we preserue the vse.

The

The L E N T S Deuotion, on, beginning on *Ashwednesday.*

The ground (or at least the occasion) of this Fast. } In the Old Testament;
T Y P E S.
In the New, an example in our L O R D's Fast.

The Type.

Moses was with the L O R D fortie daies, and fortie nights; he did neither eat bread, nor drinke water. *Exod. 34. 28.*

Elias went in the strength of that meat fortie daies and fortie nights, till hee came to *Horeb the Mount of God*, 1 Kings 19. 8.

Example.

Then *Iesus*, &c. *Mat. 4. 1.*

And when he had fasted fortie daies and fortie nights, afterward he was an hungry, *ver. 2.*

Being fortie daies tempted of the diuell, and in those daies hee did eat nothing, *Luke 4. 2.*

And the diuell tooke him vp into an high mountaine, *ver. 5.*

For

For thine instruction meditate on
Christ's Fast.

For thy comfort apply the bene-
fit of it to thy soule.

For thy correction condemne
thy luxury, and consider
what great cause thou hast to
humble thy soule with fa-
sting.

Quicken { Thy Repentance by
the Psalme.
Thy fasting by the ex-
hortation.
Thy Deuotion by the
Prayer ensuing.

The Psalme for Ash-wed-
nesday.

P*Vt me not to rebuke o Lord
in thine anger; neither cha-
sten me in thy heavy displea-
sure, Psal. 38. 1.*

*For thine arrowes stick fast in
me: and thy hand presseth me sore,
verse 2.*

*There is no life in my flesh be-
cause of thy displeasure; neither
any rest in my bones by reason of
my sin, verse 3.*

*For my wickednesses are gone
ouer my head: they are like a loe
burden too heavy for me to beare
verse 4.*

*Lord thou knowest all my de-
sires: and my groaning is not hid
from thee, v. 9.*

*Heare my Prayer, o Lord, and
consider my desire: o hearken vn-
to me for thy truth and righteous-
nesse sake, Psal. 43. 1.*

*And enter not into iudgement
with*

with thy seruant, for in thy sight
shall no man liuing be iustified, v. 2.

My spirit is vexed within me;
and my heart within mee is deso-
late, verse 4.

I stretch forth my hands vnto
thee: my soule gaspeth vnto thee
as a thirsty land, v. 6.

Lord be mercifull vnto mee:
heale my soule for I haue sinned
against thee, Psal. 41. 9.

O remember not the sins and
offences of my youth; but accor-
ding to thy mercy thinke vpon me,
O Lord, for thy goodnes, Psal. 21. 6

I haue eaten ashes as it were
bread, and mingled my drinke
with weeping, Psal. 102. 9.

And that because of thine in-
dignation and wrath, for thou
hast taken mee vp and cast mee
downe, v. 10.

My daies are gone like a sha-
dow, and I am withered like
grasse, verse 11.

When thou with rebuke doest
chasten man for sin, thou makest

his beauty to consume away like as it were a moth fretting a garment : euery man therefore is but vanity, Psal. 39. 12.

What man is he that liueth and shall not see death, and shall deliuer his soule from the hand of the graue ? Psal. 89. 47.

When the breath of man goeth forth he shall turne againe to his earth, and then all his thoughts perish, Psal. 146. 3.

What profit is there in my blood when I goe downe to the pit ? Psal. 30. 9.

Shall the dust giue thanks to thee ? Or shall it declare thy Truth ? verse 10.

Heare Lord and haue mercy vpon me : Lord bee thou my help, verse 11.

Heare my Prayer, ô Lord, and let thine eares consider my calling; hold not thy peace at my teares, Psal. 39. 13.

For I am a stranger vpon earth and a sojourner as all my

my Fathers were, verse 14.

O spare me a little that I may
recover my strength, before I goe
hence, and bee no more seene,
verse 15.

B b 3 A N

AN ADMONITION
FOR ASH-WEDNESDAY
OR,
Exhortation to Fasting.

THE ANALYSIS.

A deuout
Christian
ought to
Fast be-
cause

1. God commandeth it.
2. Christ commen- } Precept.
deth it by } Example.
3. The Saints } Vnder the
practised it } Law.
 } Vnder the
 } Gospell.
4. It expelleth the Diuell.
5. It quickens Prayer.
6. It humbleth the Spirit.
7. It tameth the Flesh.
8. It auerteth God's Iudge-
ments.
9. It obtaineth } Temporall.
 } Spirituall.
 } blessings

THE

THE TEXTS.

Blow the Trumpet in Zion,
sanctifie a fast, call a solemne
Assemblee, Ioel 2. 16.

1. *Precepts*
for Fasting.

Is this the *Fast* which the *Lord*
requireth ? &c, Isa. 58. 5.

The Bridegroom shall be ta-
 ken away, and then they shall
Fast, Mat. 9. 15.

When ye *Fast*, bee not as the
 Hypocrites, &c. *Mat. 6. 16.*

Give your selues to Fasting,
1 Cor. 7. 5.

And when *he had fasted* forty
 daies and forty nights afterward
 he was an hungry, *Mat. 5. 2.*

Moses Fasted, Exod. 34. 28.

Elijah Fasted, 1 King. 19. 8.

2. *Example*
of it.

I ate no pleasant bread, nei-
ther came flesh nor wine in my
mouth, Dan. 10. 3.

Hanna serued God with Fa-
sting and Prayer, Luke 2. 37.

About this howre I *Fasted,*
Acts 10. 30.

As they Ministred to the *Lord*
and *Fasted*. Acts 13.2.

Then *Fasted* they and prayed.
verse 3.

In Fasting often. 2 Cor. 11.
27.

And Prayed and *Fasted*. Acts
14.23.

*It expelleth
Dinels.*

This kinde (of Diuell) goeth
not out but by *Fasting* and pray-
er. Mat. 17. 21.

*It humbleth
the Spirit.*

I humbled my soule with Fa-
sting. Psal. 35, 13.

*It tameth
the flesh.*

I *beate downe* my body. 1 Cor.
9, 27.

And he proclaimed through
Ninueh, Let neither man nor
beast, taste any thing, neither
feede, nor drinke water. Ionah.
3.7,

*It auerteth
Iudgement.*

And *God* saw their workes,
and *God* repented him of the e-
uill which hee said he would doe
vnto them, and he did it not.
vers. 10.

*It obtaineth
temporall
blessings*

Go and assemble all the Iewes
that are found in *Shushan*, and
Fast

Fast ye for me, and eate not, nor
drinke in three daies : I also
and my Maides will. *Fast likewise*
Ester 4.16.

And the Posts went forth with
speede to execute the Kings de-
crees, *Ester 8.14.*

Mordecai went out in a
crowne of gold, and to the Iewes
was come *loy and gladnesse*, ver.
15.

I Fasted, *Acts 10.30.*

Peter said, Of a truth I see
&c. *verse 34.*

The holy Ghost fell on them,
verse 44.

*and spiri-
tuall.*

B b 5 A

*A Prayer for Ash-
wednesday.*

O Let not my Lord be angry
that I who am but dust
and ashes dare speake unto
him. For my finnes cry for venge-
ance, and shall I be silent for par-
don? Gracious God, either silence
them, or heare me. If thou wilt
not heare the voice of my words,
heare the voice of my teares: if
thou wilt not heare them, heare
the voice of thy sons blood which
speaketh better things then the
blood of Abel. I confesse I haue
forely displeased thee, but it
troubleth me that I haue so in-
censed thee. I haue griened thy spi-
rit, but it grieneth mee that I
should bee so gracelesse as to
griue that Spirit of grace, which
sealeth thy chosē to saluation. I
deserue that thou shouldest euen
abhorre me for my finnes; but I
abhorre

*abhorre my selfe for them in dust
and ashes. I haue offended thee
in gluttony, but I now fast for it:
in pride, but I humble my selfe ;
in laughter and sports, but I
weepe for it: in sinfull ioyes, but
I mourne for it. I haue wal-
lowed in filthy pleasures, but
I wallow for it in dust and ashes:
I haue broken all thy commande-
ments, but I haue broken my
heart in true contrition for it.
Thou didst not breake a bruised
reede, wilt thou grind to pow-
der a broken heart? What profit
is in my blood O Lord, when I goe
downe into the pit? Nay, what pro-
fit is in thy blood, O blessed Re-
deemer, if they for whom it was
shed go downe into the pit of de-
struction? Shall the dust giue
thanks vnto thee O Lord, or the
ashes and cinders of hell praise
the God of heauen? Heare O
Lord, and haue mercy vpon me;
thou that healest those that are
broken in heart, and giuest me-
dicine*

*dicine to cure their sicknesse; raise
vp my prostrate and deicēd
soule, Why didst thou hunger
O Lord, but to satisfie for my
gluttony? Why didst thou thirst,
but to satisfie for my drunkennes?
Why didst thou weepe, but to
satisfie for my sinfull ioyes? Why
didst thou endure vnspeakeable
torments, but to satisfie for my
lewd pleasures? Why didst thou
die an ignominious death, but
to satisfie for my shamefull life?
Why didst thou shed thy blood,
but to satisfie for my crimson
sinnes? Adam our first Parent
did eate the forbidden fruit, and
all our teeth are set on edge, but
thy fasting forty daies hath fully
satisfied for his eating. But I re-
nue my sinnes daily, and thou re-
newest thy mercies, The guilt of
my sinne is great, but the price of
thy blood is greater. I haue offen-
ded an infinite Maiesty, but satis-
faction hath beene made by an
infinite Maiesty. My wickednesse
cannot*

cannot exceede thy goodnesse :
for my power of sinning is finite,
but thy faculty of pardoning is infinite.
Wherefore sith my sins (bee they neuer so many,
neuer so *weighty*) fall within the
measure of thy mercy, and compasse
of thy goodnesse : and sith it is all one
with thee to giue what I aske, and to incite mee to
aske, to heale my wounds, and to make
mee feelee the smart of them; *Lord* who hast giuen mee
the one, deny mee not the other:
Rebuke the surges of temptations,
and quiet my soule. Thou who in the
daies of thy flesh *offerdest* up prayers
with strong cries, heare the strong
lowd cries of a penitent sinner. Thou
who tookest vpon thee our infirmities,
take pitie vpon them; thou who wert
in thine agony stricken with horror,
and vnutterable grieve, allay the
troubles of my affrighted conscience.
Thou who *fastedst* forty daies, accept of my
humilia-

humiliation these *forty daies*; and grant that my stomack may not onely *fast* from accustomed meates but all my senses from their vsuall delights, and most of all, my heart from worldly comforts and contentments. Let no sight delight me, till I see my sinnes remoued *like a mist* and thy countenance *shine vpon me*. Let no sound or voice delight me, till I heare thee by thy Spirit to *speake peace to my conscience*, and *say to my soule I am thy saluation*. Let no pleasant fields and gardens delight mee, till I haue gathered red flowers out of that garden which was watered *with thy blood*. Let no fruit delight me till I haue fully tasted of the *fruit of the tree* of thy Crosse. Let no meat *delight me*, till with the *sower herbes* of sorrow and anguish of heart for my sin, I haue eaten the *Christian Passouer*, the flesh of thee, that *immaculate Lambe*, slaine from
the

the beginning of the world. Heare mee blessed Redeemer, and as thou wrottest in dust when thou tookest the woman in adultery: So I beseech thee write my sins in dust, and bury them all in the ashes of oblivion. So be it, Amen.

Good

GOOD FRIDAY'S DEVOTION.

OR,

The Christian Fast on the Passiō of our Lord

The ground of this Fast: { In the Old Testament } Prophecies. { generall, Types- { speciall.

{ In the new, { Historie, Sacrament of Christ's death: of which before in the preparatiō

PARALLEL.

Prophecie.

Historie.

Thou shalt bruiſe his heel, &c. *Gen.* 3.15.

He was cut out of the land of the li- uing, *Isa.* 53.8.

He ſhal make his ſoule an offering for ſinne, *ver.* 10.

And after three- ſcore and two weekes, Meſſiah ſhall bee ſlaine.

Dan. 9.26.

They ſhall looke vpon him whom they haue peir- ced, *Zach.* 12.10.)

This is your houre & the power of darknes. *Luke* 22.53.

Then Ieſus cried with a loud voice, and yeel- ded vp the Ghoſt, *Mat.* 27.50.

Him haue yee crucifi- ed & ſlaine, *Act.* 2.22.

Chriſt dyed for our ſins, *1 Cor.* 15.3.

He offered himſelfe by the eternal Spirit, *Heb.* 9.14.

One of the Souldiers with a Speare peirced his ſide, *Iohn* 19. 34.

Type.

PARALLEL.

Type.

Accomplishment.

Besides all sacrifices of the old Law which foreshewed Christs death, there are 2. speciall types.

1. *Abraham* builded an Altar, and bound *Isaak* his Son, *Gen.* 22.9.

And stretched out his hand, and tooke the knife to kill his *Sonne*, ver. 10.

So *Moses* made a Serpent of brasse, & set it vp for a signe: and when a Serpent had bitten a man, then he looked to the Serpent of brasse, and liued, *Numb.* 21.9.

So God loued the world, that he gaue his onely begotten *Sonne*, *Ioh.* 3.16.

He became obedient to death, euen the death of the *Crosse*, *Phil.* 2.8.

They crucified him, *Luke* 23.33.

Iesus who yee haue crucified, *Act.* 2.26.

Hee was crucified concerning his infirmity, *2 Cor.* 13.4.

I, if I were lift vp from the earth will draw all men to me, *Ioh.* 12.32.

This he spake, signifying what death he should die, v. 33

IOH.

IOH. 3. 14. As *Moses lift up the Serpent in the wildernesse : so must the Sonne of Man be lift up.*

For thine instruction meditate upon } Prophecie.
Types.
Storie. } of Christi's
Passion.

For thy comfort apply to thy self the benefites of his death.
For thy correction remember and bewaile thy sinnes, for which Christ suffered and dyed.

Quicken thy } Faith by the Psalme.
Obedience and patience by
the admonition.
Zeale and Deuotion by the
Prayer ensuing.

THE ADMONITION for Good-friday.

THE ANALYSIS.

We must
suffer af-
flictions
because

1. ^a By them we are made conformable to our Head Christ Iesus.
2. ^b They are the chastisements of our heavenly Father.
3. ^c They proceede from loue.
4. ^d They are moderated and mitigated by his mercy.
5. ^e They are sweetned, with many comforts.
6. ^f They are the common lot of all Gods dearest children.
7. ^g They are medicinable to the soule.
8. ^h They bring vs to a sense of our sins, and remorse for them.
9. ⁱ They quicken our Zea'e and Devotion.
10. ^k They try our faith, hope, and loue.
11. ^l They are meanes to weane vs from the loue of this world.
12. ^m They preserve and free vs from everlasting torments.
13. ⁿ If we patiently endure them, our reward shall be plentiful in heauen.
14. ^o They teach vs to compassionate our brethren, and comfort them in their aduersities.

THE

THE TEXTS.

Afflictions
1. Make vs
conforma-
ble to our
Head Christ

^a **I***T became him* for whom are all things, and by whom are all things, seeing that he brought many children vnto glory, to consecrate the Prince of their saluation by *afflictions*, Heb. 2.10.

For in that *he suffered* and was tempted, hee is *able to succour* them that are tempted, *verse 18.*

Christ suffered for vs, leauing *vs an example* that wee should *follow his steps*, 1 Pet. 2. 21.

Whom he knew before to be made *like to the Image* of his Sonne Rom. 8. 29.

2. Are the
chastisements
of our hea-
uenly Fa-
ther.

^b *The Lord hath chastened and corrected me*, Psal. 118. 18.

O Lord rebuke me not in thine anger, nor *chasten me* in thy displeasure, Psal. 6. 1.

When *thou with rebukes* dost *chasten man* for sin, &c. Psal, 39. 12.

^c *My Sonne despise not the chastening*

chastening of the Lord, neither faint when thou art rebuked of him, Pro. 3. 11.

Whom the Lord loveth hee chasteneth, and scourgeth euery son that he receiveth, Heb. 12. 6.

As many as I love I rebuke and chasten, Reu. 3. 19.

^d The Lord hath seuerely corrected me, but he hath not giuen mee ouer vnto death, Psalme 118. 18.

Great are the troubles of the Righteous, but the Lord deliuereth him out of all, Psal. 34. 18.

From them all the Lord deliuered me, 2 Tim. 2. 11.

God is faithfull, who will not suffer you to be tempted aboue that you are able, but will euen giue the issue to the tentation, that ye may be able to beare it, 1 Cor. 10. 13.

Blessed be God the Father of mercy, and God of all comfort, 2 Cor. 1. 3.

Who comforteth vs in all our tri-

3. They proceede from Love.

4. Are moderated by mercy.

5. Are sweetened with comforts.

tribulations, that wee may be able to comfort them that are in any affliction, ver. 4.

^e For as the sufferings of Christ abound in vs: so our consolation aboundeth through Christ, v. 5.

6. Are the
common lot
of Gods
children.

^f What Son is hee whom the Father chasteneth not? Heb. 12. 7.

If therefore yee be without correction, whereof all are partakers, then are ye bastards and not sons, verse 8.

In the world yee shall haue afflictions, Ioh. 16. 33.

Which of the Prophets haue not your fathers persecuted? Act. 7. 52.

All that will liue godly in Christ Iesus, shall suffer persecutions, 2 Tim. 3. 12.

7. Are me-
dicinable
to the soule.

^g It is good for me that I haue beene in trouble; that I might learne thy Statutes, Psal. 119.

No chastisement for the present seemeth ioyous but grieuous; but afterward it bringeth the quiet fruit of righteousness to them.

them which are *thereby exercised*, Heb. 12. 11.

Hee *chastneth* for our profit, that we might *be partakers of his holinesse*, ver. 10.

We know that all things *worke for the best to them that love God*, Rom. 8. 28.

Count it exceeding ioy when *ye fall into diuers temptations*, James 1. 2.

Before *I was troubled* I went wrong: but now haue I kept thy Word, Psal. 119. 67.

It is *good for mee* that I haue beene in *trouble*, that I might learne thy Statutes, *verse 71*.

^h And they said, Wee haue verily sinned against our brother, because we saw the *anguish of his soule* when he besought vs, and wee would not heare him, *therefore is this trouble come upon vs*, Gen. 42. 21.

All that is *come upon vs* for our euill deeds, and our great transgressions, Ezek. 9. 13.

8. Bring vs
to a sense of
our sin.

Ie-

Ierusalem hath *greatly sinned*, therefore she is *in derision*, La. 1. 8.

The Lord is *righteous*, for I haue *rebelled* against him, v. 18.

There is *no rest* in my bones by reason of *my sinne*, Psal. 38. 3.

My *wickednesses* are gone ouer my head, & are like a *sore burden* too *heauy* for me to beare, v. 4.

9. *Quickened
Zeale and
Dedication*

ⁱ In their *afflictions* they will *seeke me* diligently.

Lord in trouble haue they visited thee, they poured out prayer when thy chastening was vpon them, *Esay* 26. 16.

Then he came to himselfe, &c. *Luke* 15. 17.

Euery night wash I my bed, &c. *Psal.* 6. 6.

Behold how I *mourne* in my Prayer, and am *vexed*.

When hee was *tryed* hee was found *faithfull*, Heb. 11. 17.

Others were *tryed* by *scourgings*, &c. ver. 36.

10. *Try our
faith hope
and loue.*

^k Knowing that the *tryall* of *your faith*, bringeth forth *patience* *James* 1. 3. *That*

That the triall of your faith
being much more precious then
fine gold that perisheth, might
bee found to your glory, 1 Pet. 1. 7.

Because thou hast kept the word
of my patience, I will deliuer
thee from the *houre of temptation*
which shall come to all the
world, to try them that dwell on
the earth, Rom. 3. 10.

Woe is me that I am constrain-
ed to dwell with *Mesech*, &c.
Psal 120. 4.

O that I had wings like a Dove,
&c. Psal. 55. 6.

Let me dye, for I am no better
then my fathers, Ionah 4. 3.

For when we are *iudged*, we
are *chastened* of the Lord, that
wee be not condemned with the
world, 1 Cor. 11. 31.

If we suffer with him, wee
shall bee also glorified with him,
Rom. 8. 17.

For I account the *momentary*
afflictions are not worthy the glo-
ry that shall be shewed to vs, v.
18.

C c

For

11. Weane
us from the
loue of this
world.

12. Saue vs
from eternal
punishment.

13. Are
plentifully
rewarded
if we beare
them pati-
ently,

For *our light affliction*, which is but for a moment, causeth vnto vs a farre more *excellent* and an *eternall weight of glory*, 2 Cor. 4.17.

14. Teach
vs compassi-
on.

He suffered and was tempted, that hee might succour them that are tempted, Heb. 2.18.

God comforteth vs in all our tribulations, that we might be able to comfort them which are in any *affliction*, by the comfort wherewith our selues are comforted of God, 2 Cor. 1.4.

The

The Hymne for Good-Friday:
*Wherein is expressed the manner of Christs
 sufferings, death, and buriall, with the re-
 markable circumstances thereof.*

In particular :

- | | |
|-----------------------------|---|
| 1. The Antecedents. | { 1. CHRISTS Agony.
2. Herods, Pilats, and the Rulers of the
Iewe: conspiracy against him.
3. Judas betraying him.
4. The Disciples forsaking him.
5. The Iewes false accusing him.
6. His silence before the Iudge.
7. The Souldiers blaspheming and deri-
ding him. |
| 2. The Passion
it selfe. | { 1. The enduring his Fathers wrath.
2. The racking his ioynts.
3. The piercing his flesh.
4. His thirst, and the drinke giuen him.
5. His last cry vpon the Crosse.
6. His giuing vp his spirit, the piercing
his side, and not breaking a bone,
Psal 34.20. |
| 3 The con-
sequents. | { 1. The gushing of water out of his heart.
2. The casting Lots vpon his Vesture.
3. His buriall, and lying no small time in
the graue. |

THE TEXTS.

1. The antecedents
of the passion, where-
in,

1. Christ's
Agony.

O Lord God of my saluation, I haue cryed day and night before thee, *Psal.*

88.1.

Mine eye mourneth by reason of affliction: I haue called dayly vpon thee, I haue stretched out my hands vnto thee, ver. 9.

For my soule is full of trouble, and my life draweth nigh vnto the graue, *Psal. 88. 2.*

My heart is smitten and withered like grasse, *Psal. 102. 4.*

By reason of the voice of my groning my bones cleaue to my skin, *ver. 5.*

The sorrowes of death compassed me, and the paines of hell gat hold vpon me: I found trouble and sorrow, *Psal. 116. 3.*

2. Herod's,
Pilats, and
the Rulers
of the Iewes
conspiracy
against him

The Kings of the earth set themselves, and the Rulers take counsell together against the Lord, and against his Christ, *Psal. 2. 2.*

Mine

Mine enemies *whisper* together against mee, against me doe they *denise* hurt, *Psal. 41. 7.*

-Yea, mine own *familiar friend* in whom I trusted, which did *eate of my bread* hath lift vp his *hee*le against me, ver. 9.

*Judas be-
traying him*

I am like a Pelican in the *Wil-
dernesse*, and an Owle in the *De-
sart*, *Psal. 102. 6.*

I *watch* and am *alone*, as a Spar-
row on the house top, *verse 7.*

My *louers* and my friends
stand *aloofe* from my stroke, and
my *Kismen* stand *a farre off*,
Psal. 38. 11.

*4. The disci-
ples forsa-
king him.*

Mine enemies *reproch* mee *all
the day long*, and they that are
mad vpon me are *sworne* against
me, *Psal. 102. 8.*

*5 The Iewes
false accu-
sing him.*

But I as a *deafe man* heard not,
and as a *dumbe man* that openeth
not *his mouth*, *Psal. 39. 13.*

*5 His meeke
silence.*

I am as a *worme* and no man,
a *reproch* to men, and *despised* of
the people, *Psal. 22. 6.*

*7. The Soul-
diers and
people blas-
pheming &
deriding
him.*

All they that see me *laugh* me

to scorne, they shout out their lips, and shake their heads, saying, ver. 7.

He trusted in the Lord that he would deliuer him: *let him deliuer him*, seeing he delighted in him, *Psal. 22. 8.*

Many Oxen came about mee: strong Bulls of Basan haue beset me round, ver. 12.

They gaped vpon mee with their mouthes, as it were a ramping and roring Lyon, ver. 13.

Thy wrath lvech hard vpon mee, and thou hast afflicted mee with all thy waues, *Psal. 88. 7.*

I am powred out like water, all my bones are out of ioynt, *Ps. 22. 14.*

They pierced my hands and my feete, *Psal. 22. 16.*

My strength is dried vp like a Pot-sheard, and my tongue cleueth to my gums, ver. 15.

Reproch hath broken my heart, and I am full of heauinesse: I looked for some to haue pittie on me,

2. The Passion it selfe, whercin

1. The enduring Gods wrath.

2. The rack- ing of his ioynts.

3. The piercing his flesh.

4. His thirst.

me, but there was none: for comforters, but I found none, *Psal.* 69. 20.

They gaue me *gall* to eat; and in my *thirst* they gaue me *vineger* to drinke, *ver.* 21.

My God, my God, why hast thou forsaken me? *Psal.* 22. 1.

Into thy hands I commend my spirit, *Psal.* 31. 5.

Thou keepest all my bones, so that not one of them is broken, *Psal.* 24. 20.

My heart is like wax: it is melted in the midst of my bowels, *Psal.* 22. 14.

They part my garments among them, and on my *vesture* doe they cast lots, *Psal.* 22. 18.

Thou hast layed me in the lowest pit; in a place of *darknesse*, and in the deepe, *Psal.* 88. 5.

Free among the dead, like to them that be wounded, and lye in the *grau*e, which bee out of remembrance, and are cut away from thine hand.

His drinke.

5. His last cry.

6. His giuing vp the ghost.

7. The piercing his side and not breaking his bones.

3. The consequents.

1. Water gushing out of his side.

2. Casting Lots on his coate.

3. His buriall.

The close out of *Jeremiah*.

IS it nothing to you, all yee that passe by? Behold and see, if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his wrath, Lam. 1.12.

A Prayer for Good-Friday.

DEarest Redeemer, the Mediatour of Heauen and Earth, who this day werest placed on the Crosse betweene them both, with thine armes stretched abroad to embrace, and thy head bowed downe, as it were, to kisse all that come vnto thee; I humbly prostrate my selfe at thy feete, desiring in vnfeined repentance, with my teares to wash those thy wounds that bled for my sinne; and in a liuely faith to touch the print of thy

*thy nailes, and thrust my finger in-
to the hole of thy side, thereby to
take reall and corporall possessi-
on of thee, that I may with Tho-
mas truly call thee, My Lord,
and my God; my dread, and my
loue; my surety, and my ran-
some; my sacrifice, and my Priest;
my Advocate, and my Iudge; my
desire, and my contentment; the
life of my hope here, and hope
of my life hereafter. Before, I was
thine (for thy hands haue made
me and fashioned me :) but now
sith thou hast offered thy selfe to
be my pledge, and thy bloud for
my ransome, thou art truly mine,
My Lord and my God. O let the
Speare which ranne thee thorow,
fasten my heart to thy Crosse: Let
the nailes which printed thy flesh,
imprint thy loue in my soule:
let the thornes which pricked thy
temples not suffer the temples of
mine head to take any rest in
sinne: let the vinegar which was
giuen thee, melt my adamantine
C c 5 heart*

heart into *sorrow* : let the *Spunge* which was offered thee on the *Crosse*, wipe out all my debts out of *thy Fathers Tables*. Let others goe on forward if they please ; I will stay still at the *Crosse*, and take no other Lesson : for I desire no other *Pulpit* then that *tree*; no other *Preacher* then thy *crucified body*; no other *Text* then thy *death and passion*; no other *parts* then thy *wounds* ; no other *amplification* then thy *extention*; no other notes then thy *markes*; no other *points* then thy *nailes* ; no other *booke* then thy *opened side*. The *first Adam* did eat the fruit of the *forbidden tree*; therefore thou, the *second Adam* hangedst vpon a *Tree*. By his fall all mankinde were so sorely wounded, that the whole head was sicke, and the whole heart faint ; from the crowne of the head to the sole of the foot, there was nothing but wounds, and bruises, and sores, full of corruption: therefore

fore thy whole head was pained,
thy whole heart wounded : from
the sole of thy foot, which was
gored with nailes, to the crowne
of the head, which was pricked
with thornes, there was nothing
but cuts, and stripes, and markes,
and skars, and sores, and wounds
in thy whole body. Because our
heads plotted and deuised wic-
kednesse, on thy head was platted
a Crowne of thornes. Because our
eyes burned with lust, thy eyes
were bedewed with teares. Be-
cause we belched out blasphem-
ies against God, thy face was
spit vpon. Because our bodies
haue beene stretched wantonly
vpon our soft beds, thy body
was stretched vpon the hard
Crosse. O Lord, our eares haue
offended thee by listening to
wanton Musicke, prophane spee-
ches and songs, therefore thou
sufferedst in thine eares by hea-
ring scofes and blasphemous
taunts. Wee haue offended
in

in our *smell* by luxurious perfumes, and sweete odours, therefore thou sufferedst in thy *smell* by the stench of *Golgotha*. Our *taste* had offended in *gluttony* and *drunkenesse*, therefore thou sufferedst in thy *taste* by *gall* and *vinegar*. Because our *feete* were *swift to shed blood*, thy *feete* were *nailed to the Crosse*. Because our *hands* were *defiled*, thy *hands* were *bathed* in blood. Because all *parts* of our bodies offended, thou wast punished in all *parts*; in thy *temples* with *thornes*, on thy *cheekes* with *buffets*, in thy *joints* with *straines*, in thy *flesh* with *stripes*. Lastly, because our *hearts* most grieuously offended in *vnchaste*, *malicious*, *couctous*, *ambitious* thoughts, desires, and affections, and *piercing* our selues with worldly cares; therefore thou wast most grieuously punished in thy *heart* which was *run thorow* with the *Speare*. If all the sufferings of Martyrs
since

since the worlds beginning were put in one skale, and thine in the 'other, thy Passion would beare them all downe, for thou barest the full weight of thy Father's heauiest hand. Neuer were there *sufferings* like thy *sufferings*, because neuer such a *Sufferer*, the torments being infinitely improved by the *Bearer*. Neuer *sweat* like thy *sweat*, because neuer any had a *burthen* like to thine. Neuer *teares* like thy *teares*, because *shed* for them who *thirsted* for thy bloud. Neuer *torments* like thy *torments*, because neuer *flesh* so pure and tender as thy *flesh*. Neuer *horror* like to thy *horror*, being *forsaken* of thy Father, because neuer *loue* like to thy *loue* of him. Neuer *sorrow* like to thy *sorrow*, because neuer *sense* and *apprehension* like to thy *sense* and *apprehension* of the infinite displeasure of God, for the sins of mankinde. O my most bountifull Redeemer,

deemer, *who bestowedst largely,*
and *wast bestowed* liberally for
mee, it concerneth mee to know
how much I stood thee in. For
how should I estimate thy loue,
if I cannot cast the totall of the
Debt thou diddest discharge for
me? But no *heart can conceine*
what sorrow thou *conceinedst*:
no *tongue can expresse* what
griefe thou diddest *expresse* by
thy bloudy teares, and those
thy *stronger eries* when thou com-
plainedst that thy *soule was hea-
uy vnto death*, and prayedst thy
Father (*if it were possible*) to let
this *Cup passe from thee*. I am ap-
paled at thine agony, I am *astoni-
shed* at thy feare, I am *amazed* at
thy patience, I am *rauished* at thy
loue. My heart riseth, my veines
swell, my bloud boyles within
me against thy Persecuters. If it
were in my power, I would put
them all to millions of torments;
I would inflict a thousand deaths
vpon *Iudas* that *betrayed thee*,
and

and *Pilat* that condemned thee,
and the enuious *Scribes and Pha-*
risees that layed snares for thee,
and the periuured witnesses that
gaue false euidentie against thee,
and that execrable rout that pre-
ferred a murtherer before thee,
and the barbarous Souldiers that
spit vpon thee and buffeted thee,
and the bloody executioners of
the *Iewish malice* and *Roman*
cruelty that hanged, and nayled,
and goared thee. But when I
diue deepe into thy bloody pas-
sion, I finde my selie as deepe in
the guilt of thy blood shedding
as they. They were in that but
accessaries, but I by my finnes
was a principall in the death of
thee the *Lord of Life*. My finnes
by their tongues and hands did
all this villany and outrage vpon
thee. Their *nailes and speares*
pierced but thy flesh, but my sins
pierced thy very soule. My finnes,
my finnes, O Lord, by their
hands crucified thee; wherefore

I condemne mine eyes to continuall teares, my heart to perpetuall sighs, and my thoughts to euerlasting pensiueneſſe. What ſhall I doe to waſh away the guilt of thy bloud which alone can take away the guilt of my finnes? Verily I ſhould bee vtterly ſwallowed vp in this gulfe, but that the price of thy bloud hath ſatisfied (as for all other finnes: ſo) for the guilt of ſpilling it ſelfe. And now my anger, and feare, and trouble, and anguiſh are all turned into ioy, and comfort, and loue, and admiration of the infinite wiſdome of thy Father in prouiding ſuch a remedy, and his iuſtice in requiring ſuch a ſatisfaction, but moſt of all thy infinite loue, making ſo full payment of the infinite debt of my finnes. What can I do, what can I ſuffer enough for thee? Gracious God to all the reſt of thy bleſſings ſpirituall and temporall conferred vpon mee, purchaſed

purchased by thy sufferings, adde this one aboue the rest, the special gift of the remembrance of these thy sufferings, that where-soeuer I am, whatsoeuer I doe, I may haue thy passion in my heart and thy wounds bleeding afresh in my minde, with an infinite hatred of sin that procured them, and loue of thy goodnesse who induredst them for me. Thy Church, since thou leftest her is a *widdow*, and I am as one of her *dead children*, not (as the *Samaritan* was) *halfe dead*, but whole *dead in my sins and transgressions*. Thou Lord art the true *Elias*, who raisedst and doest raise from death this Widdowes children to life, by *stretching thy body* ouer them. O my gracious *Lord*, apply thy *Body stretched this day on the Crosse* to me. Lay thy *head* to my *head*, thy *hands* to my *hands*, thy *feete* to my *feete*, and thy *heart* to my *heart*, that I may receiue *warmth* from thy *bloud*,

*blond, and ease from thy stripes,
and health from thy wounds, and
spirit from thy breath, and
strength from thy grace to stand
up from the dead, and walke with
thee from hence forth in newnesse
of life. So be it, Amen.*

The

The childe-bearing woman's

Deuotion { In her trauaile.
After her trauaile.

THE ADMONITION.

THE ANALYSIS.

Religious
women
ought pati-
ently and
comfortably
to endure
the paines
of childe-
birth, con-
sidering

1. That fruitfulness is a speci-
all blessing and honour to a wo-
man.
2. That these paines were the
punishments, and are the me-
morials of *Eue's* transgression.
3. That the hope of children
who may be members of Christ,
and heires of saluation, asswa-
geth the paines for the present,
and the ioy for them afterwards
extinguisheth the memory of
them.
4. That they haue daily experi-
ments of God's strange deliue-
rances; especially in this kinde.
5. That childe-bearing hath a
promise annexed vnto it of a
blessing { Temporal. } if the mo-
{ Spiritual. } thers bee
faithfull, and so continue.

THE

THE TEXTS.

*Fruitfulness
is a speciall
blessing.*

O Lord *God* of Hosts, if thou wilt indeede looke vpon the affliction of thine Hand-Maid, and wilt not forget her, but wilt giue her a man-childe, I will giue him to the Lord all the dayes of his life,
1 Sam. 1. 11.

Loe children, and the fruit of the wombe, are an heritage, and giift that commeth of the Lord, Psal. 127. 4.

Like as arrowes in the hand of a gyant: euen so are *young children*, ver. 5.

Happie is the man that hath his quiuer full of them: they shall not be ashamed when they speake with their enemies in the gate, ver. 6.

Thou fillest their belly with thy hid treasure, *Psal. 17. 14.*

Elizabeth said, Thus hath the Lord dealt with me in the daies wherein

wherein he *looked on me*, to take away *my reproach* among men, *Luke 1.25.*

Vnto the *woman* he said, I will greatly multiply thy sorrow, and thy conception; In sorrow shalt thou bring forth *children*, *Gen. 3.16.*

The paines
are deser-
ued by the
sin of Eve.

Adam was not deceiued; but the *woman* being deceiued was in the transgression, *1 Tim. 2.14.*

A *woman*, when she is in tra-uaile, hath sorrow, because her howre is come; but as soone as shee is *deliuered of a childe*, shee remembreth no more her anguish for ioy that a *man* is borne into the world, *Iob. 16.21.*

Are sweet-
ned with
the hope of
a childe

Be fruitfull, and multiply, and replenish the earth. *Gen. 1.28.*

And pro-
mise of
blessing

Be ye fruitfull and multiply, and bring forth abundantly, on the earth, *Gen. 9.7.*

Temporall.

Notwithstanding she shall be *saued in childe bearing*, if they continue in faith, and charity, & holines, & sobriety, *1 Tim. 2.15.*

Spiritual.

A

A Psalme for women in the
time of their trauaile.

IN thee ô Lord doe I put my
trust: let mee neuer be put to
confusion, Psal 71.1.

Deliver me in thy righteousness,
and cause me to escape: incline
thine eare vnto me, and saue me,
verse 2.

Lord strengthen mee vpon the
bed of languishing: make all my
bed in my sicknesse, Psal. 41. 3.

Lord be mercifull vnto mee,
heale my soule for I haue sinned
against thee, ver. 4.

Make haste ô God to deliver
me: make haste ô Lord to helpe
me, Psal. 70. 1.

For thou art my hope ô Lord
God: thou art my trust from my
youth, Psal. 71. 5.

By thee haue I bin holden vp
euer since I was borne: thou art
he that tooke mee out of my mo-
thers wombe: my praise shall bee
con-

continually of thee, ver. 6.

*I am feeble, and sore broken :
I haue roared by reason of the dis-
quietnesse of my heart, Psal. 38. 8.*

*Lord, all my desire is before thee:
and my groaning is not hid from
thee, ver. 9.*

*My soule is bowed downe to
the dust; my belly cleaueth to
the earth, Psal. 44. 21.*

*Make haste to helpe me ô Lord
my saluation, Psal. 38. 22.*

*Lord heare mee in this day of
my trouble; thy name ô God of
Iacob defend me, Psal. 20. 1.*

*Send mee helpe from the San-
ctuary; and strengthen mee out
of Sion, ver. 2.*

*Blesse me Lord, and blesse the
fruit of my wombe.*

A

*A Prayer for a woman in time
of her trauaile.*

O Most righteous and mercifull God who hast iustly inflicted the sorrowes vpon my sexe, which I now endure for the transgressions of *Eue*, the Mother of the liuing; and yet in iudgement remembring mercy hast sanctified them to the propagation of thy Church; and doest graciously and wonderfully strengthen and help thy seruants in them both to ouercome the paines, & escape the danger. Haue pittie vpon the feeble estate of thy poore Hand-Maid, vnable without thy speciall assistance to goe through this great worke of patience and labour. My first parent did eate the sowre grapes, and my teeth are set on edge; and I now taste the bitternesse of that forbidden fruit, and from my heart loathe and detest it. I confesse,
gracious

gracious Lord, that both my self
and *my childe* yet vnborne haue
deserued to perish in our finnes
both originall or actuell; and I
humbly submit it and my selfe to
thy gracious will and pleasure:
yet my hope is in that blessed
seede of the woman that brake the
Serpent's head, that thou hast a
blessing in store for me, and that
that I beare in my wombe; of
which I am as much in trauaile
in my soule to bring it forth to
thee, and make it thine, as I am
in *labour* in my body to bring it
forth to mee and make it mine.
Blesse mee deare Father in both
workes, that of nature, and this
of grace. Lord, punish not the
childe for the parents sake, but
preferue the parent for the
child's sake, that both may *live*,
and praise thy Name. Sanctifie
vnto me these paines & *throwes*,
that they may serue not onely as
a corasue for sins past, but also as
a preseruatiue against sinne to
D d come.

come. Blesse me in the vse of all ordinary meanes for my safe *bearing* & bringing forth my childe. Comfort my fainting heart, and strengthen my weake body, and assuage my bitter pangs and sorrowes, and sweeten them with an assured hope of a happie and speedy exchange of them into comfort and *ioy that a childe is borne into the world*. Lord, who wert present with me at my conception, bee present with mee in the safe *deliuey* of that I haue conceiued. Let thy hand which *formed and fashioned* my babe in my wombe, keepe all the parts and members of it in due shape, substance, & proportion, that the notes of the parent's sin bee not seene in the markes, maimes, and defects of the childe. It is my *labour*, but it is thy worke, ô Lord, to make it a liuing instrument of thy glory. *Perfect*, I beseech thee, *the worke thou hast begunne* and wrought in mee thine vnworthy
worke-

worke-house. Make it like all the works of the Creation; to which thine owne mouth gaue testimony, that they were perfect good. Deale not with me according to my wickednes, but according to thy gracious goodnes. Carry such a hand ouer me in all the time of my *labor* & grieuous paines, and after my deliuey also, that I may euer praise and magnifie thee for the effects of thy grace in my patience, of *thy power in my strength*, of thy prouidence in my timely deliuey, and thy great mercy in my safety, & the preservation of my fruit; for which I humbly beg a blessing from thee, and both dedicate it and my selfe to thee. Receiue both in and for *thy holy childe Iesus's* sake, to whom with thee, and the blessed Spirit, be all honour, praise, and thanksgiuing now and for euer, *Amen.*

The Child-bearing womans Deuotion after her Deliuerie.

The Admonition to repose confidence in God.

THE ANALYSIS.

For confidence in God in greatest and imminent
dangers we haue in Scripture

1. Precepts.

ABRAHAM.

SARAH.

DAVID.

MOSES.

ELIAH.

HESTER.

2. Presidents in---

IOB.

SHADRACH,

MESECH, and

ABEDNEGO.

IONAH.

PETER.

3 Reasons
drawn frō
God his---

Names of

Faithfull Creator.

Preseruer of men.

Mighty deliuerer.

Sauour.

Attributes

Omnipoten-
cie.

Goodness.

Promises.

Works or performances.

THE

THE TEXTS.

OFFER the Sacrifice of righteousness, and *put your trust in the Lord*, Psal. 4. 5

Confidence in God commanded.

Put thou thy trust in the Lord, and be doing good, Psal. 37. 3.

Commit thy way vnto the Lord, and *put thy trust in him*, ver. 5.

Charge the rich that they *trust not in vncertaine riches, but in the liuing God*, &c. 1 Tim. 6. 17.

In him shall the Gentiles *trust*, Rom. 15. 12.

God will prouide a Lambe for a burnt offering, Gen. 22. 8.

Abraham *aboue hope beleueed* vnder hope, that hee should bee the Father of many Nations, Rom. 4. 15.

Practised by Abraham.

Through faith *Sarah* receiued strength to conceiue Seede, and was deliuered when she was past age, because shee *iudged him faithfull* which had promised, Heb. 11. 11. D d 3 Moses

Sarah.

Moses.

Moses said, Feare not, stand still, and behold the saluation of the Lord which hee will shew you this day, Exod. 14. 13.

David.

David said, the Lord that deliuered mee out of the pawe of the Lyon, and out of the pawe of the Beare, he will deliuer mee out of the hand of this Philistine, 1 Sam. 17. 37.

Eliab.

Eliab said, As the Lord liueth before whom I stand, I will surely shew my selfe vnto Ahab this day, 1 Kings 18. 15.

Hester.

I also, and my Maides wil fast, and so I will goe to the King, which is not according to the Law, and if I perish, I perish, Hester 4. 16.

Iob.

I am sure that my Redeemer liueth, &c. Mine eyes shall behold him, though my reines bee consumed within me, Iob 19. 25. see Iob 13. 15.

The three children as they are called.

Shadrach, Meshach, and Abednego answered: We are not carefull to answer thee in this matter

ter, *Daniel. 3. 16.*

Behold, our *God* whom wee
serue is able to deliuer vs from
the hot fiery Furnace, and he *will*
deliuer vs out of thy hands ô
King, *ver. 17.*

Jonah prayed to the Lord out
of the fishes belly, *Jonah 2. 1.*

I said, I am cast away out of
thy sight, yet *will I looke againe*
toward thine holy Temple, *v. 4.*

Commit their soules to him in
well doing, as a *faithful* Creator,
1 Pet. 4. 19.

God is *faithfull*, which will
not suffer you to be tempted a-
boue that you are able, but will
euen giue the issue with the ten-
tation, *1 Cor. 10. 13.*

God is *faithfull*, that our words
to you were Yea and Amen,
2 Cor. 1. 18.

All the promises of *God* in
him, are Yea and Amen, *ver. 20.*

God is the *Saniour* of all men,
especially of them that belecue,
1 Tim. 4. 10.

Jonah.

*Reasons
drawne
from God.*

His name

*Of faithful
Creator.*

Saniour.

His attributes of

Omnipotence.

The Lord is my strength, my stonie rocke, my Sauour, my might, my buckler, &c. *Psal.* 18.1.

Casting all your care vpon God, for he careth for you, *1 Pet.* 5.7.

To him that is able to doe exceeding abundantly aboue all that we aske, or thinke, *Ephes.* 3.20.

He is able to subdue all things vnto himselfe, *Philip.* 3.21.

We receiued the Sentence of death in our selues, that wee should not trust in our selues, but in *G O D* which raiseth the dead, *2 Cor.* 1.9.

Who deliuered vs from so great a death, and doth deliuer vs; in whom we trust that he also will deliuer vs, *ver.* 10.

God is able to make all grace to abound towards you, that yee alwaies hauing all sufficiency in all things, may abound in e-very good worke, *2 Corinthians* 9.8.

With

With *God all things are possible,*
Mat. 19. 16.

Who is *able* to keepe that
which is committed to him till
that day, 2 *Tim.* 1. 12.

God is good vnto all men, and
his mercy is ouer all his workes,
Psal. 145. 9.

Goodnesse.

Who so dwelleth vnder the
defence of the most High, shall
abide vnder the shadow of the
Almighty, *Psal.* 91. 1.

A thousand shall fall beside
thee, and ten thousand at thy
right hand, but it shall not *come*
nigh thee, ver. 7.

God is faithfull, and will *esta-*
blish vs, and *keepe* vs from euill,
2 *Thef.* 3. 3.

Blessed are all they that put
their trust in him, *Psal* 2. ult.

*Gracious
promises.*

Trust thou in the Lord, and
verily thou shalt be fedde, *Psal.*
37. 3.

Put thy *trust* in him, and hee
shall *bring* it to passe, ver. 5.

Hungry and thirsty their soule

D d 5 fainted

Performances to men
in distresse,
as Lot.

The childre
of Israel.

Eliab.

Citizens of
Samaria.

fainted in them, *Psalme 107.5.*

So they cried vnto the Lord in their trouble, and *hee deliuered* them out of their distresse, *ver. 6. vide 13.19.28.*

The men put forth their hands, and they *pulled Lot* into the house *Gen.19.20.*

And smote the men that were at the dore with blindnesse, *v.21*

And the children of Israel *went* into the *midst* of the Sea *as on the ground, Exod.14.23.*

And the *Rauens* brought him bread and flesh in the morning, and bread and flesh in the evening, &c. *1 King.17.6.*

The Captaine of fifty said; Thus saith the man of GOD: Come downe, *2 King.1.9.*

And *there came downe fire from Heauen*, and consumed him and his fiftie, *ver.10.*

There was a great Famin in *Samaria*, and they besieged it till an Asses head was sold for eight pieces of siluer, and the fourth part

part of a kab of doves dung for
five pieces of siluer, 2 King. 6.
25.

Elisha said, To morrow about
this time shall a measure of fine
flowre be sold for a shekell, and
two measures of barley for a she-
kell, and it came to passe, chap. 7.
ver. 16.

So *Shadrach, Meshech* and *A-
bednego* came forth of the fierie
furnace, Dan. 3. 26.

The 3 chil-
dren (as
they are
called.)

There was not a haire of their
heads singed, neither were their
coates changed, neither had the
smell of fire passed on them, verse
27.

Daniel said, My God hath sent
his Angel, and shut the Lyons
mouth that they haue not hurt
me, &c. Dan. 6. 22.

Daniel.

And the Lord spake to the
fish, and the fish vomited out *Io-
nah* on the drie land, *Jonah* 2.
10.

Jonah.

And behold, the Angel of the
Lord came to *Peter*, and a light
shined

Peter.

shined in the prison, and hee smote *Peter* on the side, and raised him, saying, Arise vp quickly. And his *chaines* fell from his hands, Acts 12 7.

When they passed the first and second watch, they came to the yron gate which opened to them of its owne accord, &c. Acts 12.10

A

A
THANKSGIVING
for safe Deliuery.

ATernall praises and
●hankes bee rendered to
thee ô Lord of my health
and strength, in whose
hands are the *waies of life, and
issues of death. I looked for ex-
treame danger, and behold safe-
tie; I looked for out-cries of sor-
row, but behold shoutes of ioy;
I looked for sudden death, and be-
hold present life to mee, and my
sweete babe. O that my heart
were a skilfull inditer, and my
tongue as the pen of a ready scribe,
to write downe thy praises, and
record the wondrous things thou
hast done for my soule. Thou hast
deliuered my life from death; mine
eyes from teares, and my feet from
falling. Thou hast dealt graciously
with mee aboue my desert, ena-
bled me aboue my strength, de-
liuered*

liuered me aboue my hope, and therefore I will reioyce in thee aboue measure, & magnifie thee without end. Thou hast shut the *mouth of the pit* which would haue swallowed mee, therefore will I *open my mouth* in thy praises. Thou hast made good thy promises vnto mee, therefore I will make good my vowes vnto thee. Thou hast giuen mee the *fruite of my wombe*, therefore will I returne vnto thee the *fruite of my lippes*. Now I haue felt *thy strength in my greatest weaknesse*, I haue tasted thy goodnesse in my bitter pangs, I will therfore cal vpon thee in my troubles, and will praise thee in my deliuerances, and depend vpon thee as well in want as in plenty, in sicknesse as in health, in death as in life. Thou mightest most iustly haue depriued me of the benefit, and my infant of the hope of life. Thou mightest deseruedly haue cut off the roote
and

and the branch in the same moment, for both were at thy mercy, and liable to a curse; *But thy mercy is ouer all thy workes*: thou art good to them that are euill; gracious to them that are vngracious; mercifull to them that are most sinfull. *Thou desirest not the death of a sinner, but of sinne.* Thou wouldest that all should liue, and here sowe the seeds, & in heauen reape the fruit of immortality. For to this end thou breathedst into vs the life of nature to make vs capable of the life of grace, that thereby we may attaine the life of glory. Therefore doest thou bring vs into the light of this world, and set vs in the way: that walking the paths of thy Commandments we might in the end ariue at our country in heauen. This life of nature thou hast now giuen to my childe, and continued to me; adde now, I beseech thee, grace to nature, and glory to
grace

grace hereafter, that as wee now liue *in thee* by nature, so we may liue *to thee* by grace, and hereafter for euer liue *with thee* in glory. *Thou hast ordained strength out of the mouthes of babes and sucklings*, and iustly maist expect praise from them. Gracious Lord, first giue my infant strength, and then receiue praises from it. The *hidden treasure* which for many moneths thou layedst vp in me, is now safely taken out of me, and *deliuered me*, therefore I now *offer it to thee in thy holy Temple*. Accept that from mee which thou hast giuen to me. Recciue that into thy *hands* which thou hast put into mine *armes*. Wash it in the Font of Baptisme; regenerate it by thy holy Spirit; feede it with *the sincere milke of thy Word*, till it haue knowledge *to choose the good and refuse the euill*. As it groweth in yeeres, and stature, and strength; so grant that it
may

may grow in thy grace and favour, and increase in wisdom, and in the knowledge of our Lord and Saviour Iesus Christ. So bee it, Amen.

The close out of Scripture.

Now vnto the King immortall,
euerlasting, inuisible, vnto GOD
onely wise, be honour and glory for
euer and euer, Amen, 1 Tim. I 17.

The

The Sicke-mans Deuotion.

{ *In his Sicknesse.*{ *After his Recouery.*

1. **E**Nter into thy priuate Chamber and *commune with thine owne heart*, and search out diligently the cause of thy Fathers displeasure, *Psal. 4. 4.*

2. Confesse the particular sin or sinnes, for which thy heart *smiteth thee* most with sighs and teares, *Psal. 32. 5, 6.*

3. Promise, and fully purpose amendment through the assistance of grace, *Psal. 39. 1.*

4. Aduise with the Physitian of thy soule, and follow his godly direction, and desire him to pray for thee, *and minister a word of comfort vnto thee*, and if thou find thy selfe fit for it in the beginning of thy sicknesse, when thou art in perfect sense and memorie, participate of the blessed Sacrament,

When
thou art
smitten
with
sicknesse
ô deuout
Christi-
an,

Sacrament, rather then when thy faculties are more enfeebled, *Iob* 33.23. *Iames* 5.14.

5. Use carefully all good meanes of Physicke and dyet for thy recouerie; yet rely not vpon the meanes, or instrument, but vpon *God*, *Eccl.* 38.1. *2 Chron.* 16.12.

6. Pray to <i>God instantly</i> & continually,	<p>First, & absolutely for the health and saluation of thy soule.</p> <p>Secondly, & conditionally, for the health of thy body.</p>
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7. Settle thine estate, and make thy Will, that thou mayest bee more free for holy and heavenly meditations, *Isa.* 38.1.

8. Submit thy selfe wholly and absolutely to *God's* good wil and pleasure concerning thee, whether for life or death, *1 Pet.* 4.19.

9. Reade (if thou be able) or appoint to be read vnto thee, at
seaso-

seasonable times, select Chapters
of Scripture, as *Rom. 8. Philip. 1.*
1 Cor. 15. 1 Thes 4. 2 Cor. 5. Ioh.
5. 6. 17. Heb. 12. Iob 19. Ren. 2. 3.
21. 22. Iob 14. Isa. 38. 40. as also
deuout Sermons, and Prayers.

Among o-
ther helps
in this
kinde.

Open thy sorrow and griefe by
the Hymne.

Strengthen thy faith & patience
by the exhortation.

Quicken thy Zeale and Deuoti-
on by the Prayer ensuing.

A Psalm

A PSALME FOR

the sicke, wherein

The deuout Soule

{	Expres- seth her	{	Maladie & affe- ction.
		{	Hope in God.
{	Prayeth for	{	Experience & re- membrance of his former goodnesse.
		{	Meeke patience.
{		{	Ease.
		{	Helpe.
{		{	Recouerie.
		{	Quickning grace.
{		{	Pardon for sinne.
		{	Wisedome to make good vse of sicknesse.

THE

THE TEXTS.

*The sicke
soule ex-
presseth her
malady.*

HAue mercy vpon mee O
Lord, for *I am weake*: O
Lord heale mee, for my
bones are vexed, Psal. 6. 2.

My soule also is sore *troubled*:
But Lord, how long wilt thou
punish me? *ver. 3.*

My *Spirit vexeth* within me:
and my *heart* within me is *deso-
late*, Psal. 143. 4.

Yet I doe remember the time
past; I muse vpon all thy
workes; yea, I exercise my selfe
in the worke of thy hands,
verse 5.

*Remem-
brance and
experience
of Gods
goodnesse.*

I stretch forth my hands vnto
thee: my soule gaspeth vnto thee
as a thirsty land, *ver. 6.*

Heare mee O Lord, and that
soone, for my Spirit waxeth
faint:

Hide not thy face from mee,
lest I bee like vnto them that goe
downe into the pit, *ver. 7.*

Thou

Thou art he that *tooke me out of my mothers wombe*: thou wast *my hope* when I hanged yet vpon my mothers brest, *Psal 22.9.*

I haue bin left vnto thee euer since I was borne: Thou art my God euen *from my mothers wombe*, ver. 10.

Though I walke in the shadow of death, *I wil feare no euill*: thy rod and thy staffe comfort me, *Psal. 23.4.*

Lord what is my hope? Truly *my hope is euen in thee*, *Psal. 29.5.*

I became *dumbe*, and opened *not* my mouth; for it was thy doing, ver. 10.

I will *patiently abide* alway: and praise thy name more, and more *Psal. 71.12.*

O Lord rebuke mee not in thine anger, nor chasten mee in thy *heauy displeasure*, *Psal. 6.1.*

The sorrowes of my heart are enlarged; O bring me *out of my trouble*, *Psal. 25.16.*

Heare ô Lord, and haue mercy

Hope in God.

Mecke patience.

Prayeth for ease.

Helpe.

mercy vpon me; Lord bee thou
my helper, Psal. 30. 11.

Reconery. Turne thee O Lord, and *deli-
uer my soule*: O *saue me* for thy
mercies sake, Psal. 6. 4.

For in death no man remem-
breth thee: and who will giue
thee thanks in the pit? *ver. 5.*

What profit is there in my
blood, when I goe downe to the
pit? Psal. 30. 9.

Shall the dust giue thanks vn-
to thee? Or shall it declare thy
truth? *ver. 10.*

Take thy Plague away from
me: I am euen consumed by the
meanes of thy heauy hand, Psal.
39. 11.

*Quickening
grace.*

Quicken me O Lord for thy
names sake; and for thy righte-
ousnesse sake, bring my soule *out
of trouble*, Psal. 143. 11.

*Pardon for
sinne.*

Enter not into iudgement with
thy seruant; for in thy sight shall
no man liuing be iustified, *ver. 2.*

*O remember not the sinnes and
offences of my youth*; but accor-
ding

ding to thy mercy thinke vpon
me, ô Lord, for thy goodnesse,
Psal. 25.6.

Deliver me from all mine offences; and make me not a rebuke
to the foolish, *Psal. 39.9.*

O teach mee to number my
daies, that I may apply my heart
unto wisdom, Psal. 90.12.

wisdom.

E c

A N

An Admonition to the Sicke.

THE ANALYSIS.

Euery good
Christian
ought to
struggle
with his in-
firmities, &
labour to
compose his
minde to
meeke pati-
ence in sick-
nesse; espe-
cially consi-
dering that
sicknesse is—

1. His heavenly
Fathers visi-
tation, whose
 1. Power cannot bee re-
sisted.
 2. Will must be obeyed.
 3. Goodnesse must bee ac-
knowledged in sending
vs good as well as euill.
2. A deserued scourge for his sinne.
 1. To weane him from the loue of the
world.
 2. To strengthen the spirit in him, and
tame the flesh.
 3. To breed in him a loathing and de-
testation of sin in generall, the cause
of all afflictions.
 4. To call him home, and bring him to
a sense and acknowledgement of his
particular sinne.
 5. To proue the truth and sincerity of
his faith and loue.
 6. To saue him from eternall punish-
ment for his sinne.
 7. To make him seeke more earnestly
to GOD, who will be found of him,
and (if his appointed time bee not
come) manifest his glory in deliue-
ring him from the very iawes of death.
3. Sent in loue to him for his good

THE

THE TEXTS.

WEe haue had Fathers
of our flesh which
corrected vs, and wee
gaue them reuerence, shall wee
not much rather be in *subiection*
to the Father of Spirits, and liue?
Heb. 12.9.

Who hath euer *resisted* his wil?
Rom. 9.19.

He is able to *subdue all things*
to himselfe, *Phil. 3.21.*

Hee *draweth the mighty* with
his power; he riseth vp, and no
man is sure of life, *Iob 24.21.*

Will hee *pleade* against mee
with his *great power*? *Iob. 23.6.*

God is *greater then man,* *Iob*
33.12.

Why doest thou *strive* against
him? for hee giueth not account
of any of his matters, *ver. 13.*

Thy will be done, &c. *Mat.*
6.10.

Father, if it be possible let this

E e 2

Cup

Sicknesse
God's vi-
sitation:
who is the
Father of
our Spirits,
and cannot
be resisted.

Must be o-
beyed.

cup passe from me, *Mat. 26. 29,*
Yet not as I will, but *as thou*
wilt, ver. 16.

I held my peace, because it
was *thy doing*, *Psal. 39. 10.*

Sanctifie the Lord God in your
hearts, &c. *1 Pet. 3. 11.*

Let them that suffer according
to the will of God, *commit the*
keeping of their soules to him in
well doing, as vnto a faithfull
Creator, *1 Pet. 3. 19.*

*From whom
we receiue
good.*

We haue *receiued good* at the
hands of God, and shall wee not
receiue euill? *Iob 2. 10.*

Affliction commeth not forth
of the dust, neither doth trauaile
come forth of the ground, *Iob*
5. 6.

I will make thee sicke in smi-
ting thee, because of thy sinne,
Micha. 6. 13.

*It is a
scourge for
our sins.
It is sent for
our good.*

Man suffereth for his sinne,
Lam. 3. 39.

Wee know that all things
worke together for good to them
that loue God, *Rom. 8. 28.*

The

The heate beate vpon the head of IONAS that he fainted, and wished in himselfe to dye, and said, It is *better* for me to die then to liue, *Jonah 4.8.*

And ELIAH requested that he might die: It is enough Lord, take away my life; I am no better then my Fathers, *1 Kings 19.4.*

We that are in this Tabernacle doe groane being burdened, *2 Cor. 5.4.*

That I should *not be exalted* aboue measure, there was giuen me a *Thorne in the flesh*, *2 Cor. 12.*

Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weake, then am I *strong*, ver. *10.*

Though our outward man decay, our inward man is *renewed*, &c. *2 Cor. 4.16.*

My wounds stinke, and are corrupt through my foolishnesse,

E c 3

lishnesse,

To weane vs from the world.

To tame the flesh, and strenghtning the Spirit.

To make vs loath sia.

To bring vs
to acknow-
ledgement
of our sins
in speciall.

lishnesse *Psal.* 38. 5. vid. *Psalme*
38. 4.

Let vs search, and trie our
waies, and turne againe to the
Lord, *Lam.* 3. 40.

I truly am set in the Plague;
and my heauinesse is euer in my
sight, *Psal.* 38. 17.

I will confesse my wickednesse,
and bee sorrie for my sinne, verse
18.

The people turneth not to him
that smiteth them, *Isa.* 9. 13. see
Ezra. 9. 13.

The thing that I so greatly
feared is fallen vpon me, *Iob* 3.
25.

We haue transgressed, and re-
belled, and thou hast not pardo-
ned, *Lam.* 3. 42.

To proue the
sincerity of
our faith
and loue.

Though he slay me, yet will I
trust in him, *Iob* 13. 15.

He shall also be my saluation,
for an Hypocrite shall not stand be-
fore him, ver. 16.

And though all this be come
vpon vs, yet do we not forget thee,
nor

nor behaue our selues frowardly
in thy couenant, *Psal 44.18.*

Our heart is *not turned backe;*
neither our steps gon out of the
may, ver. 19.

No not when *thou hast smitten*
vs into the place of dragons, and
couered vs with the shadow of
death, ver. 20.

We are chastened of the Lord,
that we should *not be condemned*
with the world, *1 Cor. 11.32.*

I will bee vnto *Ephraim* as a
Lyon, and as a roring Lyon to
the house of *Indah;* I will teare,
and goe away, *Hosea 5.14.*

I will goe and returne to my
place, *till they acknowledge their*
offences, and seeke my face: In
their affliction they will seeke
me early, ver. 15.

Hee would haue filled his bel-
lie with the huskes that the
swine did eate, and no man gaue
vnto him, *Luke 15.16.*

And when he came to himself
he said, How many hired ser-

To keepe vs
from cuer-
lasting tor-
ments.

To make vs
seeke more
earnestly to
God.

uants in my Father's house haue meate enough, and I perish with hunger? *ver. 17.*

I will arise and goe to my Father, &c. *ver. 18.*

*Who will be
found of us*

When in their trouble they turned to the Lord God of Israel, and sought him, *hee was found of them, 2 Chron. 15.4.*

In wrath, or, in the midst of iudgement *thou remembrest mercy, Abak. 2.2.*

*And shew
his glory in
our recou-
rie.*

I kill, and *make a line*; I wound, and *I heale*, Deut. 32.39.

The Lord bringeth downe to the graue, and *bringeth vp*, 1 Sam. 2.6.

This man was borne blinde, that the *worke of God* might bee shewed in him, *Ioh. 9.8.*

This sicknesse is not vnto death, but *for the glory of God*, that the Son of God might bee *glorified* thereby, *Ioh. 11.4.*

For wee had the Sentence of death in our selues, that wee should not trust in our selues, but

in

in GOD that raiseth the dead,
2 Cor. 1. 9, 10.

Who hath deliuered vs from
so great a death, and doth deli-
uer : in whom wee trust that hee
will yet deliuer vs, ver. 11.

A Prayer for the Sicke.

F Aithfull Creator, and preser-
uer of all men, especially of
thine Elect, whom thou
smitest in mercie, and chastenest
in loue, and correctest in tender
compassion, wounding and hea-
ling againe, killing and reuiuing,
bringing downe to the gates of
hell, and raising vp from thence
again: Looke downe, I beseech
thee, vpon thy poore prostrated
seruant grievously punished, and
afflicted in body with the smart
of my paine, and much more
troubled and terrified in minde
with the sense of my sinne, and
feare of thy heauie displeasure.
My paines and pangs of my sick-
E e 5 nes,

nes, O Lord, are bitter, yet the remembrance of my sinne is more bitter vnto me, & the apprehension of thy wrath far exceedeth both. Whilst I enjoyed health & prosperity, the ioy of al my ioyes was in thy loue; and now in my misery and sicknesse, the sorrow of all my sorrowes, and anguish of all my paines, is in the feeling of thy wrath. This is the very *venome of the arrow that sticketh in me*. It is *gall to my taste, and wormwood to my mouth, and the sharpest vinegar in my festered sores, and a burning fire in my bones*. I confesse to thy glory and my shame, that *of very faithfulnessse and goodnes to me*, thou hast laid this scourge vpon me, to the end, that by the stripes of my flesh, my spirit might be healed, *and saued in the day of my Lord* IES V. I fostered snakes secretly in my bosome; I cherished priuate sin in my conscience, and now they haue stung me. I tooke
too

too much delight in worldly comforts, and therefore thou hast sawced them with sorrowes. My wanton flesh pampered vp with ease and daintie fare, *spurned at thy Word*, and grew head-strong against thy Spirit, and therefore thou hast tamed it with this sharpe whip. I was in a kinde of a spirituall Lethargie, till thou didst awake mee with the stroke of thy hand. There grew a Call ouer my conscience, which this thy chastisement hath plucked away. I felt an Itch of impure lusts and desire in all parts of my soule, but thy Rod hath *killed it*. I valued not the benefit of health as I should haue done; and therefore thou hast taught mee it by the want thereof. In my prosperity, *I remembered not the afflictions of my brethren*, and therefore thou hast afflicted mee like vnto them. I wept not for the calamities of thy people, I shed no teares for the publike
ruines

ruines of the Church, and therefore thou hast drawne from mee abundance of them for my priuate griefes. *I put from mee Still the euill day*, and therefore thou hast brought it neere vnto mee. All this haue I *done*, and therefore most iustly all this do I *suffer*. And because I know that it is good for me thus to be disciplined by thee ; *I humble my selfe under thy mighty hand*, and kisse this thy Rod which imprints in my flesh a sense of my sinne, and a marke of thy loue, and maketh my body black and blew ; but I trust (through thy grace) shall make my soule appeare faire and beautifull in thine eyes. Oh that I could frame my selfe to perfect patience, that my abiding thy will might as well please thee, as my disobeying thy will hath displeased thee. *My spirit is willing, but my flesh is weake*. I strue with the rebellions of my heart and corruptions, but they are too strong

strong for me. Faine would I silence all clamorous passions, and let patience haue her full worke vpon me; but the loathsome nesse, and painfulnes, and tediousnes of my disease drowne al my ghostly comforts, and make me euen more for the disquietnes of my heart. O Lord thou knowest all my desires, and my groanes are not hid from thee. Thou knowest whereof I am made, thou understandest that I am but dust; and wilt thou contend with dust and ashes? O Father of mercy, and God of all consolation, lay no more vpon me then thou wilt giue mee ability to beare. Either assuage and diminish my paine, or increase my strength: either shorten my sickness, or lengthen (I beseech thee) my patience. I acknowledg my many sins deserue many strokes, and my grieuous finnes smart strokes; but my flesh is not of yron, nor my sinews of brasse, nor my heart of Oke, to endure so many blowes

blowes & re-iterated cuts of thy
axe. Neither could my sufferings
(if I could endure as much for sin
as any of thy blessed Saints and
Martyrs haue suffered for righte-
ousnesse) thereby satisfie for the
last of my sins. For thy Maiesly is
infinite, & my offences therefore
infinite ; thy mercy toward me
is infinite, and my ingratitude to-
wards thee thereby made infinite.
Thy law eternal, & my guilt con-
sequently, for the breach thereof,
eternall. But thy Son a person
of *infinite* dignity, out of his *infi-*
nite loue to mankinde hath layed
downe his life, a price of *infinite*
value, to discharge the *infinite*
debt of my sins. Wherefore, I
beseech thee, looke not vpon my
sin, but vpon thy Son : weigh
not my transgressions, but his
merits. Thy iustice is fully sa-
tisfied by him ; O confirme thy
mercies vnto me. As I haue, in
the *cup of trembling*, tasted thy
iustice & my sins: so grant that in
the

the *cup of saluatiō* I may taste thy mercy, and my Sauiour's merits. Blesse all the meates, and drinks, and medicines, which I shall receiue from the hand of thy Physician to the repaire and recouery of my bodily health; and sanctifie all the bitter potions which thou hast, and shalt minister vnto mee to the restoring of my soule's health. Comfort my fainting Spirit, and *strengthen my feeble knees*, and support my weake hands, and reuiue my deaded heart; & so powerfully assist me with thy Spirit of strength, that I may with confidence call ypon thee, with patience endure this tryal, with hope expect thy good pleasure, with wisdom make vse of this thy visitation, and with thankfulness euer praise thy goodnesse and mercy for my safe recouery, if it may stand with thy blessed will; whereunto I fully submit, and wholly resigne my selfe now & for euer. *Amen.*

THE

The Sicke-mans Deuotion after his
Recoverie.

*The Admonition or Exhortation to
Thanksgiuing.*

THE ANALYSIS.

For perpetuall Thanksgiuing, & a grate-
full acknowledgement of God's blef-

sing, we haue in Scripture:

1. Exam-
ples of

CHRIST.

The Angels.

The Saints

{ In heauen.
On earth.

2. Reasons
drawn from
the confide-
ration of God
his

Precepts.

Promises.

Benefits

{ Past.
Present.
To come.

THE

THE TEXTS.

I Thanke thee, O Father, Lord
of heauen and earth, because
thou hast hid these things from
the wise and prudent, & hast re-
uealed them vnto babes, *Mat.*
11. 25.

*For thank-
fulnesse.*

And he tooke the seuen loaves,
and the fishes, and *gaue thanks*,
and brake them, *Mar. 5. 36.*

*Examples
of Christ.*

And hee tooke the Cup, and
when he had giuen thanks, hee
gaue it to them, *Mat. 26. 27.*

And when he had *giuen thanks*,
hee tooke bread and brake it,
Luke 22. 19.

And all the *Angels* that stood
round about the Throne, and a-
bout the Elders, and the foure
beasts, fell downe on their faces,
before the Throne, and worship-
ped God, saying, (*Reuel. 7. 11.*)
Amen : Blessing, and glorie,
and wisedome, *and thanksgiuing*
and honour, and power, and
might, be vnto *God* for euer, *v. 12*
Glory

The Angels

*The Saints
in heauen.*

Glory be to God on high, on
earth peace, and good will to-
wards men.

*The Saints
on earth.*

Those beasts gaue glorie, and
honour, and *thanks*, to him that
sate on the Throne, who liueth
for euer, *Reuel. 4. 9.*

*Melchize-
deck.*

And he blessed him, and said,
Blessed be *Abraham* of the most
high God possessor of heauen
and earth, *Gen. 14. 19.*

And *blessed be the most high God*
who hath deliuered thine ene-
mies into thy hand, *ver. 20.*

Jacob.

I am not worthy of the least
of all thy mercies, and of all the
truth which thou hast shewed to
thy seruant. For with my staffe I
passed ouer this Iordan; and
now I am become two bands,
Gen. 32. 10.

*The people
of Israel in
Moses time*

And when they heard that the
Lord had visited the children of
Israel, and that he looked vpon
their afflictions, they bowed
their heads, *and worshipped*, *Ex.*
4. 31.

Then

Then sang *Moses* and the children of Israel this song vnto the Lord, saying, I will sing vnto the Lord, for he hath triumphed gloriously; the horse and the rider hath he throwne in the Sea,
Exod. 15. 1.

Moses.

Then sang *Debora*, and *Barak*, &c. *Iudg. 5. 12. & sequ.*

Debora.

Barak.

And *Anna* prayed vnto the Lord and said; My heart reioy- ceth in the Lord, my horne is ex- alted in the Lord, *1 Sam. 21. & sequ. vsq. ad 11.*

Anna.

And *David* spake vnto the Lord the words of this Song, in the daies that the Lord had de- livered him out of the hand of all his enemies, &c. *2 Sam. 22. 1. & seq. See Psal. 8. 9. 18. 21. 27. 30. 34. 45. 46. 47. 48. 65. 66. 68. 75. 77. 81. 85. 89. 92. 95. 96. 98. 99. 100. 103. 104. 105. 107. 108. 111. 113. 115. 117. 118. 124. 134. 135. 136. 138. 144. 145. 146. 147. 148. 149. 150.*

David.

Blessed bee the Lord God that *Salomon* hath

hath giuen rest vnto his people Israel, according to all that hee had promised, and hath not failed one word of al his good promises which he promised by the hand of *Moses* his seruant, *1 Kings 8.5.*

Ezra.

Blessed be the Lord God of our Fathers who hath put such a thing as this in the Kings heart, Ezr.7.27.

Isaiah.

O Lord thou art my God, *I will exalt thee*, I will praise thy Name, for thou hast done wonderful things; thy counsels of old, are faithfulness and truth, *Isay 25.5.*

Ezekias.

The writing of *Ezekiah* King of *Iuda*, when he had beene sick, and was recouered of his sickness, *I said, &c. Isa. 38.9. 10. vsq. ad 21.*

Daniel.

Then was the secret reuealed vnto *Daniel* in a night vision; then *Daniel blessed the God of heauen, Dan. 2.19.*

Blessed be the Name of God for euer

euere and euere, for wisdom, and might are his, *ver. 20.*

I thanke thee and praise thee O thou *God* of my fathers, who hast giuen me wisdom, and might, and hast made knowne vnto mee what wee haue desired of thee, *ver. 23.*

I will *sacrifice vnto thee* with the voice of *thanksgiuing*; I will pay that I haue vowed: *Saluation* is of the Lord. *Jonah 2.9.*

Jonah.

MARIE said; My soule doth *magnifie the Lord*, &c. *Luk. 1.46.*

Marie.

blessed be the Lord God of Israel, &c. *ver 68.*

Zacharias.

And the shepheards returned, *glorifying & praising God* for all the things that they had heard and scene, *Luke 2.20.*

*The Shep-
heards.*

And immediately he rose vp, and departed to his owne house, *glorifying God*, *Luk. 5.25.*

*The man
taken with
a Palsie.*

And there came feare on all, and they *glorified God saying*, A great Prophet is risen among vs, and *God hath visited his people*, *Luk. 7.16.*

The people.

When

*The woman
that had a
spirit of in-
firmity.*

When hee had laid hands on her, immediately she was made straight, *and glorified God, Luke 13.15.*

*One of the
Lepers.*

And one of them (when hee saw that he was healed) turned backe, and with a loud voice glorified God, *Luke 17.15.*

*The blinde
man.*

And immediatly hee receiued his sight, and followed him, *glorifying God*; and all the people when they saw it, *gave praise un- to God, Luke 18.45.*

The Lame.

And he leaping vp, stood and walked, and entred with them into the Temple, walking, and leaping, and *praising God, Acts 3.8.*

Paul.

Paul, when he saw the brethren, *thanked God*, and tooke courage, *Acts 18.15.*

I thanke God alwaies, &c. Rom. 7.21. See 1 Cor. 14.14. 10.30. 14.18. 15.57. 2 Cor. 9.15. Ephes. 1.16. Phil. 1.3. Col. 1.12. 1 Thes. 1.2.2. 13. 2 Tim. 1.3. Phil 4.

Peter.

To him be glorie, and domi-
nion

nion for euer, 1 Peter. 5. 11.

To the only wise God our Sa-
uour be *glory and maiesty*, domi-
nion and power, now and for e-
uer, *Iude* 25.

Iude.

To him that hath loued vs, &c.
be *glory, and dominion for euer*
and euer, Reuel. 1. 5. 6.

Iohn.

Offer vnto God *thanksgining*,
an pay thy vowes to the most
High, *Psal.* 50. 14.

Precepts.

Turne to the Lord; say vnto
him, Take away all iniquity and
receiue vs graciously; so we will
render the calves of our lips, *Hof.*
14. 2.

Let no vncleannesse, &c. be
once named amongst you: nei-
ther iesting, which is not conue-
nient; but rather *giuing of thanks*,
Ephes. 5. 3, 4.

In euery thing by prayer and
supplication with *thanksgining*,
let your requests bee made
knowne vnto God, *Phil.* 4. 6.

Giuing thanks to the Father,
which hath made vs meete to be

parta-

partakers of the inheritance of the Saints in light, Col. 1. 12.

Being rooted and built vp in him, and established in the faith, as ye haue bin taught, abounding therein with *thanksgiving*, Col. 2. 7.

Whatsoever ye do in word or deede, doe all in the name of the Lord Iesus, *giuing thanks to God* and the Father by him, Colos. 3. 17.

Continue in prayer and watch in the same with *thanksgiving*, Colos. 4. 2.

In euery thing *giue thanks*; for this is the wil of God in Christ Iesus concerning you, 1 Thes. 5. 18.

We are bound to *thanke God* for you alwaies brethren, 2 Thes. 1. 3. 2. 13.

I exhort therefore, that first of all, supplications, prayers, intercessions, and *giuing of thanks* bee made for all men, 1 Tim 2. 1.

Com-

Commanding to abstaine
from meates, which *God* hath
created to bee receiued with
thanksgiuing, 1 Tim.4.3.

By him therefore let vs offer
the Sacrifice of praise to God con-
tinually, that is, the fruit of our
lippes, *giuing thanks* to his
Name, Heb.13.15.

See more at the end of the pre-
paratory Admonition to Prayer.

F f

A

A PSALME OF
THANKSGI-
uing for recouery.

I Will magnifie thee ô Lord,
for thou hast set mee vp ;
and not made my (spirituall)
foes to triumph ouer mee, Psal.
30.1.

O Lord my GOD, I cryed
vnto thee, and thou heardest me,
verse 2.

Thou Lord hast brought my
soule out of hell ; thou hast kept
my life from them that goe downe
into the pit, ver. 3.

Sing praises vnto the Lord
ô yee Saints, and giue thanks
vnto him for a remembrance of
his holinesse, ver. 4.

For his wrath endureth but
for the twinkling of an eye, and in
his pleasure is life : heauines
may endure for a night, but ioy
commeth in the morning, ver. 5.

O what great troubles and
aduer-

aduersities hast thou shewed me!
Psal. 71. 18.

*Yet diddest thou turne and
refresh mee; and broughtest me
from the deepe of the earth a-
gaine.*

*Thou hast turned my heau-
nesse into ioy; thou hast put off
my sackloth, and girded me with
gladnesse, Psal. 30. 11.*

*Praise the Lord o my soule,
and all that is within mee praise
his holy Name, Psal. 103. 1.*

*Praise the Lord o my soule,
and forget not all his benefits,
verse 2.*

*Which forgiueth all thy sinne,
and healeth all thine infirmities,
verse 3.*

*Which saueth thy life from
destruction, and crowneth thee
with mercy, and louing kindnes,
verse 4.*

*Which satisfieth thy mouth
with good things, and maketh
thee young, and lustie as an Ea-
gle, verse 5.*

The Lord is full of compassion and mercy, long suffering, and of great goodnesse, verse 8.

O taste, and see how gracious the Lord is : blessed is the man that trusteth in him, Psalme 34.8.

The Lord is my strength, and my song, and is become my saluation, Psalme 118. 14.

The voice of ioy and health is in my dwellings : the right hand of the Lord bringeth mighty things to passe, verse 15.

The right hand of the Lord hath the preheminance : the right hand of the Lord bringeth mighty things to passe, verse 16.

I will not dye, but liue, and declare the workes of the Lord, verse 17.

The Lord hath chastened, and corrected mee, but hee hath not giuen mee ouer vnto death, verse 18.

Open

Open mee the gates of righteousness, that I may goe in, and giue thanks to the Lord, verse 19.

A Thanksgiuing for recouerie.

O Lord God of my health and saluation, who hast knowne my soule in trouble, and diddest make my bed in my painefull and dangerous sickness, and hast now raised mee out of it to stand before thee: I offer now vnto thee the calues of my lippes, and the sacrifice of my body and soule, which thou first gauest, and now hast restored vnto me. Because I employed not the faculties of my soule, and members of my body, as I should haue done; thou bereauedst mee of the strength, and vigour, and vse of them for a season. But now, because thy

compassion failes not, thou hast returned them to mee againe. Wherefore I consecrate and deuote them perpetually to thy seruice; no longer desiring the vse of them, then they may bee seruants vnto me of righteousnes vnto holinesse. What I vowed in my sicknesse, by thy helpe I will carefully performe in my health. As I am in the state of my body, so by the power of thy renewing grace, I will become in the estate of my soule, a new man. My broken heart which thou hast healed, shall now entirely loue thee; my feeble knees and loose bones which thou hast settled, shall day & night bowe to thee: My enthralled members which thou hast set free, shall cheerefully serue thee: My weake hands which thou hast strengthened, shall continually be lifted up vnto thee: My tyed tongue which thou hast loosened, shall vnfold thy mercies: My deafe eares which thou
hast

hast opened, shall *heare thy voice*: My harsh, and hoarse, and faint voice which thou hast cleared, shall sing alowde, a *song of mercy and iudgement*. For in thy former mercies thou forgottest not iudgement to make mee know mine euil; & in this latter iudgement, thou *remembredst mercy*, to make me know thy goodnes. By thy iudgement, thou hast taught me to know my self, & by thy mercies to know thee. *Before I was troubled I went wrong*; but now, sith thou hast set me right, *I will run the way of thy Commandements*. I will perpetually renew and refresh the memory of this singular benefit, whereby thou hast renewed and restored me, and by the smart of my paine made me *understand wisdom secretly*. Thy rod and thy staffe as they haue comforted and supported mee, so they haue beate many profitable instructions into me. By thy scourge which peir-

ceth the flesh, and entereth into the heart and bowells, I learne that *thou requirest truth in the inward parts & searchest the reines and the heart.* By thy rod which at once striketh all the parts of my body, though it fall heauiest vpon one particular, I learne, that though *sinne reigneth and rageth* in one kinde more then another, yet that my whole soule is diseased. *The whole head is sicke, & the whole heart is faint.* My fits were many, because my sins were multiplied. My paine increased, because my sins were aggrauated. *My wounds stanke, and were corrupt through my foolishnesse :* the insufferable anguish whereof, as it gaue me a quicke touch of my sinne, so also a liuely sense of the benefit of health. By my *confining* to my chamber, thou taughtest me what is the benefit of liberty; by the *weakenesse* of my limmes, what is the benefit of strength; by my want of appetite,

tite, what the benefit of a *stomack* is; by the *missing my friends*: what the benefit of *society* is; by my continual *watching*, what the benefit of *rest*, and *repose* is; by the *stupidity and deadnesse* of all my parts, what the benefit of the *senses* is. Alas, what is a crowne beset with *rubies*, to a man that hath a *carbuncle* in his head? What is a chaine of *pearles* to one that hath a *squinsie* in his neck? Or a collar of *Effes* to him that hath an *impostume* on his brest? Or a diamond *ring* to him that hath the *gowte* in his finger? Or the golden *garter* to him that hath the *crampe* in his leg? What are melodious *songs* to the *deafe*? Beautifull *pictures* to a *blinde* man? Dainty *dishes* to a man that hath lost his *taste*? What are large *reuenewes* to him that possesseth nothing but his *bed*? What are all to him that is tormented in body with the pangs of death, or troubled in minde

with the horror of hell? I confesse vnto thee ô Lord, that in my health I often read in the Scriptures, and heard this note from the sweete fingers of Israel, that *worldly delights & comforts were vaine, and much like flagges and bulrushes which men in danger of drowning catch to beare them up, but they sinke downe under water with them.* I cannot denie but the golden bells of Aaron in thy Sanctuarie, haue often rung this lesson in mine eares, that the true *Heart's ease groweth onely in thy Paradise; that the contents of the large volume of this world is nothing but vanity: that one little fit of an ague can dispossesse the happiest man a liue of his temporall felicitie.* Yet till I learned by that which I suffered; till thy rod had imprinted it euen in my flesh, I neuer deeply thought of it, nor so thoroughly assented thereunto, but I held the world (though not in admiration, yet) in too great esteeme.

esteem. I secretly repined at the wealth of the couetous, and honour of the ambitious, and pleasure of the voluptuous, and accounted the liues of thy Saints, miserable in comparison of them: *so foolish was I, and ignorant; and euen as it were a beast before thee*: But in this schoole of my sicknesse I haue perfectly gotten by heart that which I did but *slubber* ouer before and learned by rote. In my fearefull visitation, finding by mine owne experience, that all earthly delights and comforts, leaue vs in our extremities, and cannot steed vs when wee most neede; nay, they rather increase then assuage our paines: I beganne to distaste them all; I grew out of loue with this life, and entertained death in my most serious thoughts; and I perswade my selfe, that those thoughts of death shall neuer dye in me, but still liue in my memory, and vpon

on euery good occasion bee stirred vp and reuiued, to prepare and dispose mee to my last end, that so I may see that Basyliske first, and kill it, before it see and kill me. O death, how bitter is thy remembrance in the pride of health? O life how bitter is thy remembrance in the misery of sicknesse? Verily I *had utterly fainted under my Crosse, and my soule had bin put to silence*: I had sowned, and *giuen vp*, not onely my Ghost, but thy holy Spirit of comfort, if thou hadst not *stayed me with flagons, and comforted me with apples*, and in my hottest fits cooled me with the sweete gales of thy grace. I had fallen not onely with Iob, to curse the day of *my birth*, but to question the truth of thy Promises. But euerlasting thanks bee vnto thee, who *gauest me victory* ouer that fearefull tentation; and by thy holy Spirit didst call to my minde all those sweete promises
of

of thy Gospell, whereby I received comfort, and recovered strength. And now I am assured, and more then euer before, persuaded, that neither height nor depth, nor principalities, nor powers, nor paine, nor pleasure, nor sickness, nor health, nor life, nor death, nor things present, nor things to come, shall euer bee able to separate mee from thy loue in CHRIST IESVS.

The close out of Scripture.

I said in the cutting off of my daies, I shall goe to the gate of the graue, I am deprived of the residue of my yeeres, Isa. 38. 10.

I sayd, I shall not see the Lord in the land of the living; I shal behold man no more with the Inhabitants of the world, ver. 11.

*Behold, for peace I had great bitternesse; but thou hast in loue to my soule delinered it from the pit of corruption, for thou hast cast my
sins*

sins behinde thy backe, verse 17.

For the graue cannot praise thee, death cannot confesse thee; they that go downe to the pit, cannot hope for thy truth, ver. 18.

The lining, the lining, he shall praise thee, as I do this day, v. 19.

The

THE DYING-MANS DEVOTION.

Suppart. ult.

The Admonitions.

1. **M**Eeke patience to endure
God's good pleasure: Of
 which, see the Admonitions for
 Good-Friday; for Thursday Eve-
 ning and for the sicke before.

2. Godly sorrow for all the
 finnes of his life, whereby he hath
 grievously displeased his heauen-
 ly Father: Of which, see the Ad-
 monition for Tuesday morning.

3. Assured confidence to *com-*
mit his Soule to God as a faithfull
Creator. Of which, see the Ad-
 monition for the Child-bearing
 woman after her deliuey.

4. Constant perseuerance to
 hold on to the end. Of which,
 see the Admonition for Saturday
 morning.

5. Liuely apprehension of the
 ioyes

The man
 that is
 breathing
 out his last
 gaspe nec-
 dedh—

ioyes of heauen, and *powers of the world to come*. Of which, see the Meditation for the Sabbath Euening.

6. Christian resolution, cheerfully to *lay downe his tabernacle*, and go willingly to the *Father of spirits*. Of which, see the Admonition for Saturday Euening.

7. A peaceable disposition to forgiue all his enemies, and *depart in peace*, as with *God*, so also with all men. Of which, see the Admonition for Thursday Morning.

8. A charitable, and compassionate affection to *consider the poore* and destitute, according to his estate and wealth to help and succour them, that so by their prayers he may be receiued into *euerlasting habitatiōs*. Of which, see the Exhortation for Wednesday morning.

In

In the extremity of bitter pangs consider
 ô deuout Christian:

1. Thy sins deserue a sharper scourge yet.
2. All thou sufferest is nothing to what *Christ* endured for thee.
3. Other Saints and holy Martyrs haue abided a harder tryall, and more grieuous afflictions, and many more terrible conflicts, and yet haue been *more then Conquerours through Christ*.
4. It is a thousand times better to be corrected heere (though neuer so seuerely) then eternally tormented in hell.
5. *God* will not lay more vpon thee then hee will giue thee *ability* to beare, and therefore will vndoubtedly assuage thy paine or increase thy patience.
6. The extremity of thy *paines* will be but a short time; for *God* wil either take them from thee, by recovering thee; or thee from them, by deliuering thee out of the body.
7. The more grieuous thy *paines* are, the greater thy reward shall be, if thou patiently endure them.

THE

THE TEXTS.

In thy ex-
tremest fit,
meditate
upon,
1. The hei-
nousnes of
thy sin de-
seruing a
sharper
scourge.

IT is the Lords mercy that we
are not *utterly consumed*, be-
cause his compassion fails not,
Lam. 3. 20.

If thou Lord shalt marke ini-
quities, O Lord, *who shall stand,*
(or who may abide it?) *Psalme*
130. 3.

He hath not dealt with vs after
our finnes, nor rewarded vs *after*
our iniquities, *Psal. 103. 10.*

Like as a Father pittieth his
children : so the Lord pittieth
them that feare him, *ver. 13.*

For he knoweth our frame; he
remembreth that wee are but
dust, *verse 14.*

2. The un-
sufferable
torments of
hell, which
by these tē-
porall cha-
stisements
are preuen-
ted.

The sinners in Sion are afraid;
fearefulnes hath surprized the
hypocrites, who shal dwell with
the deuouring fire; who among
vs shall dwell with *eueralting*
burning? *Isa. 33.*

Topeth is ordained of old; yea
for

for the King it is prepared. Hee hath made it deep and large; the pile thereof is *fire & much wood*; the breath of the LORD, like a *streame of Brimstone* doth kindle it, *Isa. 30. 33.*

A fire is kindled in mine anger, and it shall burne to the *lowest hell*, *Deut. 32. 22.*

The Sonne of man shall send his Angels, and they shall gather out of his Kingdome all things that offend, and them which doe iniquity, *Mat. 13. 41.*

And shall cast them into a *furnace of fire*; there shall be *weeping and gnashing of teeth*, *ver. 42.*

Whose fan is in his hand, and hee will thoroughly purge his floore, and gather his wheat into his garner, but *burne vp the chaffe with unquenchable fire*, *Mat. 3. 12*

Suffering the vengeance of *eternall fire*, *Iud. 7.*

Send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue, for I am *tormented*

mented in this flame, Luke 16.24.

Where the worme dyeth not,
and the fire is not quenched, Mar.
9.44.46.

In *flaming fire*, taking vengeance of them that knowe not God, 2 *Thes.* 1.8.

Binde him hand and foot, cast him into *utter darknes*, there shall be *weeping and gnashing of teeth*, Mat. 22.13.

To whom the *mist of darknes*, is reserued for euer, 2 *Pet.* 2.

He hath reserued in euerlasting *chaines of darknes* to the iudgement of the great day, *Iud.* 6.

The same shall drinke of the wine of the wrath of God which is powred out without mixture into the cup of his indignation, and he shal be *tormented with fire and brimstone* in the presence of the holy Angels, and in the presence of the Lambe, *Reu.* 14.10.

And the *smoke of their torment* ascendeth vp for euer, and euer, *verse 12.*

These

These both were cast aliue into a lake of fire burning with brimstone, *Reu. 19. 20.*

Depart from me ye cursed into everlasting fire prepared for the diuel and his angels, *Mat. 25. 41*

And they haue no rest day nor night, *Reu. 14. 12.*

And the diuel that deceiued them was cast into the lake of fire and brimstone, where the beast and false Prophets are, and shall bee tormented day and night for euer and euer, *Reu. 10. 10.*

How much she hath glorified her selfe, and liued deliciously, so much torment and sorrow giue her, *Reu. 18. 7.*

He began to be sorrowfull, and very heauy, *Mat. 26. 37.*

Then said he vnto them, *My soule is exceeding sorrowfull, euen vnto death, Mat. 26. 38.*

And being in an agony he prayed more earnestly; and his sweat was as it were great droppes of bloud falling downe to the ground,

3. The unconceivable paines and sorrows which Christ endured for thee.

ground, *Luke 22.44.*

There stood by the Crosse of Iesus his Mother, and his Mother's sister, &c. *Ioh. 19.25.*

And Iesus cryed with a loud voice, saying; My God, my God, why hast thou forsaken mee! *Mar. 15.v.34.*

Pilate released *Barabbas*; and deliuered Iesus vnto them, when he had *scourged him*, to be crucified, *Mar. 15.15.*

The Souldiers platted a crown of thorns, and put it on his head, *Ioh. 19.2.*

And hee bearing his Crosse, went forth into a place called, *The place of a skull*, ver. 17.

Where they crucified him, &c. ver. 18.

One of the Souldiers with a speare peirced his side, and forthwith came there out water and bloud, ver. 34.

In the daies of his flesh when he had offered vp prayers & supplications, with strong crying and

and teares, vnto him that was able to saue him from death, and was heard in that he feared, *Heb. 5.7.*

Though he were a Sonne, yet learned hee obedience by the things which he *suffered*, *v.8.*

Christ also *suffered* for vs, leauing vs an example that wee should follow his steps, *1 Pet. 2.21.*

There hath no such tentation taken you, but such as is common to men, *1 Cor. 10.13.*

The same afflictions are accomplished in your brethren that are in the world, *1 Pet. 5.9.*

Satan smote *Iob* with *sores* biles from the sole of his foote to the crowne of his head, *Iob 2.7.*

And he tooke him a potsheard to scrape him withall ; and hee *sate downe in the ashes*, *ver.8.*

I haue sinned, what shall I doe vnto thee, o thou Preseruer of men ? why hast thou set mee as a mark against thee, so that I am a bur-

4. The afflictions of Gods Saints equalizing & far surpassing thine Of Iob.

a burden to my selfe ? *Iob. 7. 20.*

Let the day perish wherein I was borne, and the night in which it was said : There is a man-child conceiued, *Iob 3. 3.*

Let that day be darknesse, let not *God* regard it from aboue, neither let the light shine vpon it, *ver. 4. & seq.*

Dauid.

I am troubled, I am bowed downe greatly, I goe mourning all the day long, *Psal. 38. 6.*

My loynes are filled with a loathsome disease, and there is no soundnesse in my bones, *ver. 7.*

I am feeble and sore-smitten; I haue roared by reason of the disquietnes of my heart, *ver. 8.*

Lord, all my desire is before thee, and my groaning is not hid from thee, *ver. 9.* See *Psalme 6. Psal. 22. Psal. 102. Psal. 130. Psal. 142. Psal. 143.*

Ieremiah.

I am the man that haue seene affliction by the rod of his wrath, *Lam. 3. 1.*

He hath filled me with bitterness,

nesse, and made mee drunke with wormwood, ver. 15.

I think God hath set forth the last Apostles as it were appointed to death; for wee are made a spectacle to the world, and to Angels, and to men, 1 Cor. 4. 9.

The Apostles and first Disciples. Paul.

In iournying often, in perils of Waters, in perils of Robbers, in perils by mine owne Countrymen, in perils by the Heathen, in perils in the Citie, in perils in the Wildernesse, in perils in the Sea, in perils among false brethren, 2 Cor. 11. 26.

In wearinesse and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse, 2 Cor. 11. 27.

For thy sake are we killed all the day long; wee are accounted as sheepe for the slaughter, Rom. 8. 36.

If in this life onely wee haue hope in Christ, then are we of all men most miserable, 1 Cor. 15. 19

G g

Others

Others were tryed with *mockings and scourgings*; yea moreouer with *bonds and imprisonment*, Heb. 11.36.

They were *stoned*, they were *sawed asunder*, they were *slaine* with the sword, they *wandred* about in *sheep-skins and goat-skins*, being *destitute, afflicted, and tormented*, ver. 37.

Of whom the world was not worthy. They *wandered* in *deserts*, and *mountaines*, and in *dens*, and in *Caves* of the earth, *verse 38*.

These are they that came out of *great tribulation*, and haue washed their robes, and made them white in the bloud of the Lambe, *Reu. 7.14*.

I saw as it were a sea of *glasse mingled with fire*, and them that had gotten the victory ouer the Beast, and ouer his image, and ouer his name, &c. *Reu. 15.2*.

And they sang the Song of *Moses* and of the Lambe, *v. 3*.

God

God is faithfull, who will not suffer you to bee tempted aboue that you are able, but will with the tentation also make a way to escape, that we may bee able to escape, 1 Cor. 10. 14.

The God of all grace, who hath called vs to his eternall glory by Christ Iesus, will (after that you haue suffered a while) make you perfect, stablish, strengthen, settle you, 1 Pet. 5. 10.

For a small moment haue I forsaken thee, but with great mercie will I gather thee, Isa. 54. 7.

In a little wrath I hid my face from thee for a moment, but with euerlasting kindnesse will I haue mercy on thee, saith the Lord, thy Redeemer, ver. 8.

His anger endureth but a moment, in his fauour is life; weeping may endure for a night, but ioy commeth in the morning, Psal. 30. 5.

The diuell shall cast some of you in prison that ye may be tri-

5. The faithfulness & goodnesse of God, who will not tempt us aboue our strength.

6. The short continuance of these paines and sorrowes.

ed, and ye shall haue tribulation
tenne dayes, *Reu. 2. 10.*

And it was said vnto them,
that they should rest yet a little
season, vntil their fellow seruants
also, and their brethren which
should be killed (as they were)
should be fulfilled, *Reu. 6. 11.*

7. The incō-
parable re-
ward of our
patience.

See the Ad-
monition
for good-
Fryday.

The sufferings of this present
time are not worthy to be com-
pared *with the glory* which shall
be reuealed in vs, *Rom. 8. 18.*

The light affliction which is
but for a moment, worketh for
vs a far more *exceeding and eter-
nall weight of glory*, *2 Cor. 4. 17.*

No chastening for the time sec-
meth to be ioyous, but grieuous;
neuerthelesse, afterward it yeel-
deth *the peaceable fruit of righte-
ousnesse*, vnto them which are ex-
ercised thereby, *Heb. 12. 11.*

If

If thou art terrified in conscience with
the guilt of thy finnes, and fearefully
tempted to despaire, support thy selfe

1. Most earnest { of thy selfe }
prayer { of others } for thee.

2. Bitter teares in abundance for thy
particular finnes.

3. Restitution.

4. Reconciliation.

5. Almes deedes.

with these helps

6. The comforts of { 1. The infinitnesse of
thy Pastour. God's mercy.

7. The absolution { 2. The price and value
of the Church. of Christ's blood.

8. Meditation vp- { 3. The efficacy of his
on these heads intercession.

especially. { 4. The vertue of the
Sacraments.

5. The vniuersality and
certainty of Gods
promises to the pe-
nitent.

6. Examples of mercy
shewed to most
griuous sinners.

THE TEXTS.

*Pray instantly and
feruently.*

ANd being in an Agonie, he
prayed more earnestly, Luke
22.44.

Pray alwaies with all prayer
and supplication *in the spirit*, and
watching thereunto with all per-
seuerance, Ephes. 6. 18.

Be *feruent* in spirit, seruing
the Lord, Rom. 12. 11.

Reioycing in hope, patient in
tribulation, continuing *instant* in
prayer, ver. 12.

*Desire o-
thers to
pray.*

Pray one for another, that yee
may be healed: the effectuell ter-
uent prayer of a righteous man
auaileth much, Iames 5. 16.

*Lay open
thy sins and
griefe in
particular.*

What prayer, or what suppli-
cation shall be made of any man,
or of all thy people Israel, when
euery one shall know *his owne
griefe*, and *his owne sore*, and shall
spread forth his hands vnto thee,
2 Chron. 6. 29.

Then heare thou from heauen
thy

thy dwelling place, and forgiue,
ver. 30.

Then *Dauids* heart *smote* him
after he had *numbred* the people;
and *Dauid* said vnto the Lord,
I haue sinned greatly in this I haue
done; and now, I beseech thee, ô
Lord, take away the iniquity of
thy seruant, for I haue done very
foolishly, *2 Sam. 28. 10.*

I make my *bed* to *swimme*, I
water my *couch* with my *teares*,
Psal. 6. 6.

Weepe a-
bundantly.

And he went out, and *wept*
bitterly, *Mat. 26. 75.*

He shall *restore* that which he
tooke violently away, or the
thing which hee hath deceitfully
gotten, or that which was deli-
uered to him to keepe, or the lost
thing which he found, *Leuit. 6. 4*

Restore.

Or all that about which hee
hath sworne falsly; hee shall re-
store it in the principall, and shal
adde a fift part more thereto, *v. 5*

If I haue taken any thing from
any man by false accusation, I re-

Reconcile.

store him foure fold, Luke 19.8.

Goe thy way, bereconciled to thy brother, and then come and offer thy gift, Mat.5.24.

Agree with thine aduersary quickly, while thou art in the way with him, ver.25.

Forgiue freely.

Forgiue, and ye shall be forgiven, Luke 6.37.

If ye forgiue not men their trespasses, neither will my heavenly Father forgiue you, Mat.6.15.

If thy brother trespass against thee seuen times a day, and seauen times a day, doe returne vnto thee saying; I repent, thou shalt forgiue him, Luke 17.4.

Be yee kinde one to another, tender hearted, forgiuing one another, euen as God for Christ's sake hath forgiven you, Ephes.4.32.

And his Lord was wroth, and deliuered him to the tormentors til he should pay all that was due vnto him, Mat 8.34.

From the heart.

So likewise shall my heavenly Father doe alio vnto you, if yee from

from your heart forgine not e-
uery man his brother their tref-
passies, *uer. 35.*

O King, let my counsell be ac-
ceptable vnto thee, and breake
off thy finnes by righteoufnesse,
and thine iniquities by *shewing*
mercy to the poore, Dan. 4. 27.

Many sins are forgiuen her,
for she *loued much, Luke 7. 47.*

Giue almes of such things as ye
haue, and behold all things are
cleane vnto you, *Luke 11. 41.*

Sell that ye haue, *giue almes,*
prouide your selues baggs that
waxe not old, and a treasure in
the heauens which faileth not,
Luke 12. 33.

Lay not vp for your selues
treasures on earth, where rust
and moths doe corrupt, and
where theeues breake through
and steale, *Mat. 6. 19.*

But lay vp for your selues
treasures in heauen, where nei-
ther moth nor rust doth corrupt,
and where theeues doe not

G g 5 breake

*Giue as
thou art
able libe-
rally.*

breake through, nor steale, *v. 20.*

And I say vnto you, *make vnto* your selues *friends of* the Mammon of vnrighteousnesse, that when yee faile they may receiue you into euerlasting habitations, *Luke 16.9.*

While ye haue time, *doe good vnto* all men, but especially to them of the household of Faith, *Gal. 6.10.*

Charge the rich in this world, *1 Tim. 6.17.*

That they *doe good*, that they be *rich in good workes*, ready to distribute, willing to communicate, *ver. 18.*

Laying vp for themselues a good foundation against the time to come, that they may lay hold on eternall life, *ver. 19.*

Seeke to
thy Pastor,
and desire
comfort frō
him, and the
Church ab-
solution.

To *do good*, and to *communicate* forget not; for with such sacrifice *God is well pleased*, *Heb. 13.16.*

His soule draweth nigh to the graue, and his life to the destroy-er, *Iob 33.22.*

*Send to thy
Pastour.*

If there bee a *messenger* with him, or an *interpreter* one of a thousand to shew vnto him his vprightnesse, *v. 23.*

Then he is gracious vnto him, and saith; Deliuier him from going downe to the pit. I haue found a ransome, *ver. 24.*

He will *pray vnto God*, and he will be fauourable vnto him, hee shall see his face with ioy, *v. 26.*

Is any man sicke among you, let him *call for the Elders of the Church*, and let them *pray ouer him*, *Iam. 5. 14.*

And the *prayer of the Faithfull* shall *saue the sicke, &c.* and if hee haue committed sinnes, they shall be forgiuen him, *ver. 15.*

Verily I say vnto you, whatsoeuer ye shall *bind in earth* shall be *bound in heauen*, and whatsoeuer yee shall loose on earth, shall be *loosed in Heauen*, *Matthew 18. 18.*

*Receiue the
absolution
of the
Church.*

And when hee had said thus, hee breathed on them, and said
vnto

vnto them, Receiue the holy Ghost, *Ioh. 26. 22.*

Whoso euers sins ye *remit*, they are *remitted*, vnto them; and whoso euers *sinnes* ye *retaine*, they are *retained*, verse 23.

*Meditate
vpon, & by
faith, apply
to thy selfe
Gods infi-
nite mercy.*

Thy *mercy* is great aboute the heauens, and thy truth *reacheth* to the clouds, *Psal. 108. 4.*

The Lord is *gracious* and full of *compassion*, slow to anger, and of great *mercy*, *Psal. 145. 8.*

The Lord is *good* vnto all, and his *tender mercy* is ouer all his *workes*, *Psal. 145. 9.*

Thou Lord art *good*, and *ready* to *forgiue*, and *plenteous* in *mercy* to all them that call vpon thee, *Psal. 86. 5.*

Thou O Lord art a *God* full of *compassion*, and *gracious*, long *suffering*, *plenteous* in *mercy* and *truth*, *ver. 15.*

O giue thanks vnto the Lord for he is *good*, and his *mercy* endureth for euer, *Psal. 136. 1. 116. 1. 107. 1. 118. 1.*

In

In whom we haue redemption through his blood, according to the riches of grace, Ephes. 1.6.

By his owne blood hee entered once into the holy place, hauing obtained eternall redemption for vs, *Heb. 9.12.*

The precious blood of Christ, as of a Lambe without blemish, *1 Pet. 1.19.*

This is the Cup of the New Testament *in my blood*, which is shed for you, *Luke 22.10.*

The Church of God which he hath purchased with his owne blood, *Acts 20. 8.*

Much more, being now *instified by his blood*, we shall be saued from wrath through him, *Rom. 5.9.*

Ye are made *nigh by the blood of Christ*, *Ephes. 2.13.*

For he is *our peace*, ver. 14.

If the blood of bulls and of goates, and the ashes of an heifer, sprinkling the vncleane, sanctifieth to the purifying of the
the

the flesh, *Hebrewes 9. 13.*

How much more shall the blood of Christ, who through the eternall Spirit offered himselfe to God without spot, purge our consciences from dead workes? ver. 14.

The blood of Iesus Christ his Son cleanseth vs from all sin, 1 Ioh. 1. 7.

If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous, 1 Iohn 2. 1.

And he is the propitiation for our sins, and not for ours onely, but also for the sins of the whole world, ver. 3.

These haue washed their robes, and made them white in the blood of the Lambe, Reu. 7. 14.

Thou hast redeemed vs by thy blood to God, Reu. 5. 9.

I pray not that thou shouldest take them out of the world, but that thou shouldest keepe them from the euill, Ioh. 17. 15.

Sanctifie them through thy truth;

truth; thy Word is Truth, *v. 17.*

Neither *pray I* for these alone,
but for *them* which shall believe
on me through the word, *v. 20.*

I have prayed for thee that thy
faith may not faile, Luke 22.32.

In that day ye shall aske in my
name, and I say not vnto you that
I will pray the Father for you,
Iohn 16.26.

For the Father himselfe loueth
you, because ye haue loued mee,
verse 27.

Who is he that condemneth?
It is Christ that dyed, yea rather
that is risen againe, who is euen
at the right hand of God, who al-
so *maketh intercession* for vs,
Rom. 8.34.

He is able to saue them euer-
more that come vnto God by
him, seeing hee euer liueth to
make intercession for them, Heb.
7.25.

Iohn did baptize in the wilder-
nes, and preach the *baptisme* of
repentance for the remission of
sins, Mar. 1.4. Accor-

The vertue
of the Sa-
craments.

According to his mercy hee *saue* vs by the *lauer* of regeneration, and renewing of the holy Ghost, Tit. 3.5.

The like figure whereunto euen *baptisme*, doth now *saue* vs by the resurrection of Iesus Christ, 1 Pet. 3.21.

Repent and *be baptized* euery one of you, in the name of the Lord Iesus, for the remission of sinnes, Act. 2.38.

The *uniuersality* of promise to penitent sinners.

This is the *Blood* of the New Testament, which is *shed* for many, for the remission of sins, Mat. 26.28.

Seeke the Lord *while* hee may be found, call ye vpon him while he is neere, Isa. 55.6.

Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne to the Lord, and he will haue mercy vpon him, and to our God, and he will abundantly pardon, ver. 7.

For my thoughts are not your thoughts, nor my waies your waies,

waies,saith the Lord,*verse 8.*

As I liue,saith the Lord God,
I haue *no pleasure in the death of*
the wicked, but that the wicked
turne from his way *and line,*
Ezekiel 18.22.

Turne you, turne you from
your euill waies, for *why will ye*
dye o yee house of Israel? Ezek.
33.11.

I haue no pleasure in the *death*
of him that dyeth,saith the Lord
God : wherefore turne your
selues,*and line,* Ezek.18.32.

They shall know me from the
least to the greatest, saith the
Lord,*and I will forgine their ini-*
quity, and *remember their sin no*
more, Ier.31.34.

Thou shalt *finde the Lord,* if
thou seeke him with al thy heart,
and with all thy soule, *Deut. 4*
29.

For the Lord thy God is a
mercifull God,he wil *not forsake*
thee,nor destroy thee, ver. 31.

If my people shall humble
themselues,

themselves, and pray, and seeke my face, and turne from their wicked waies, then *I will heare from heauen, and will forgine their sinne*, 2 Chron. 7. 14.

If thou returne to the Almighty, thou shalt *be built vp*, Iob 22. 23.

I haue *blotted out*, as a thicke clowde, thy transgressions, and as a clowde thy sins: returne vnto me, for *I haue redeemed thee*, Isa. 44. 22.

Cease to doe euill; learne to doe well, Isa. 1. 17.

Come now, let vs reason together, saith the Lord: though your sins be as skarlet, *they shall be as white as snow*; though they be red like crimson, *they shall be as wooll*, Isa. 1. 18.

Goe, proclaime these words to the North, and say, Returne thou back-sliding Israel, saith the Lord, and *I wil not cause mine anger to fall vp you, for I am mercifull*, saith the Lord, and
will

will not keepe anger for euer, Ier.

3.12.

Onely acknowledg thine iniquity, that thou hast transgressed against the Lord thy God, *ver.*

13.

Come, let vs returne to the Lord, for he hath torne, and *hee will heale vs*, he hath smitten, and *he will binde vs up*, Hosea 6.1.

I will *heale their back-slidings*, I will *loue them freely*, Hosea

14.4.

Seeke the Lord, and *yee shall line*, Amos 5.6.

Turne yee vnto mee, saith the Lord of Hosts, and *I will turne vnto you*, Zac. 1.3.

Come vnto me all ye that are heauy laden, and *I will ease you*, Mat. 11.28.

Likewise I say vnto you, There is ioy in the presence of the Angels of God ouer one sinner that repenteth, *Luke 15.10.*

The Son of Man came to *saue that which was lost*, *Luke 19.10.*

I came not to call the righteous, but *sinners to repentance*, Luk. 5. 32.

That repentance, and remission of *sinnes* should be preached in his name among all Nations, Luke 24. 47.

Repent ye therefore, and bee conuerted, that your *sinnes* may be blotted out when the time of refreshing shall come from the presence of the Lord, Act. 3. 19.

The Lord is *not slacke* as some men account slacknesse, but is long suffering to vs-ward not willing that any should perish, but that *al* should come to repentance, 2 Pet. 3. 9.

If wee confesse our sins, he is faithful and iust, to forgive us our *sinnes*, and cleanse us from all unrighteousnesse, 1 Ioh. 1. 9.

Manasses built altars for all the Host of heauen, 2 Chron. 33. 5.

And he caused his children to passe by the fire in the valley of Hinnon; also he vsed *Witch-craft*, and

The example of Gods mercy in pardoning heinous and grievous sinners.

and dealt with *familiar Spirits*,
&c. v. 67.

But when hee was in his affliction, he besought the Lord, *his God* and humbled himself greatly before the Lord of his Fathers, *verse 12.*

And prayed vnto him, and he was intreated of him, and he heard his supplication, ver. 13.

He denied before them al saying, I know not what thou sayest, *Mat. 26. 70.*

Peter.

And againe hee denyed him, *ver. 72.*

Then he began to curse, and to sweare, saying, I know not the man, *ver. 74.*

And the Lord turned, and looked vpon *Peter*, and *Peter* remembred the words of the Lord, *Luke 22. 61.*

And *Peter* went out and wept bitterly, *ver. 62.*

And behold a woman in the City which was a *sinner*, brought an alabaſter box of ointment, &c. *Luk. 7. 37.*

*Mary
Magdalen.*

Her

Her *sinnes* which are many, *are forgiven her*, for she loved much, *ver. 47.*

A woman which had bin *healed of euill Spirits* and infirmities, *Mary Magdalene*, out of whom went *seuen diuels*, *Luke 8.2.*

The prodigall.

The younger tooke his iourney into a farre countrey, and wasted his substance with riotous liuing, *Luke 15.13.*

When he came to himselfe, he said, &c. *ver. 17.*

I will arise, and goe to my Father, and say, Father, I haue *sinned* against heauen, and against thee, &c. *ver. 18.*

And he arose, and went to his Father; but when hee was yet a great way off, his Father saw him, and *had compassion*, and came, and fell on his neck, and kissed him, *ver. 20.*

The theefe on the crosse.

And he said to Iesus, Lord *remember me* when thou comest into thy kingdome, *Luke 23.41.*

And Iesus said vnto him, *Verily*

rily I say vnto thee; This day shalt thou *be with me in Paradise*, ver. 43.

Him ye haue *taken*, and by wicked hands haue *crucified and slaine*, Acts 2. 23.

Let all the house of Israel know assuredly, that God hath made that same Iesus whom yee haue *crucified* both *Lord and Christ*, ver. 36.

Now when they heard this, they were pricked in heart, and said to *Peter*, and the rest of the Apostles, Men and brethren, what shall we doe? ver. 37.

Then *Peter* said, *Repent*, and be *baptized* for the remission of sins, ver. 38.

Then they that *gladly receined the Word* were *baptized*; and the same day were *added* vnto them about *three thousand soules*, ver. 41.

This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world
to

The Iewes
that cruci-
fied or con-
sented to
the cruci-
fying of
IESVS.

to *saue sinners*, of whom I am
chiefe, 1 *Tim.* 1. 15.

Howbeit for this cause I ob-
tained mercy, that in mee Iesus
Christ might first shew forth all
long suffering, for a patterne to
them which should hereafter
belecue on him to eternall life,
ver. 16.

A

A Psalm for the sicke lying at the
point of death; wherein

The humble and faithfull Christian

1. Layeth open his affliction } In body.
 In minde.
2. Confesseth his many and grievous
 sins.
3. Earnestly pray- } Audience.
 eth for } Sense of Gods fa-
 uour.
 } Pardon for his
 sinne.
4. Acknowledgeth Gods great mercies
 through his whole life.
5. Professeth his } Trust in God.
 Joy in the holy Ghost
 Peace of conscience.
 Desire of Death.
 Assured hope of eter-
 nall blisse.
6. Commendeth his soule to God.

The faith-
full christi-
an layeth
open his af-
flictions in
body and
soule.

O Lord God of my saluati-
on, I haue cryed day and
night before thee, o let
my prayer enter into thy presence,
Psal. 88. 1.

For my soule is full of trou-
ble, and my life draweth nigh
vnto hell, ver. 2.

I am weary of my groaning;
euery night wash I my bed, and
water my couch with my teares,
Psal. 6. 6.

I am accounted as one that go-
eth downe to the pit; I haue bin
as a man that hath no strength,
Psal. 88. 3.

Free among the dead like vnto
them that bee wounded, and that
lie in the graue, which bee out of
remembrance, and cut away from
thine hand, ver. 4.

Thine indignation lyeth
hard vpon mee, and thou hast
vexed mee with all thy stormes,
ver. 6.

I am powred out like water,
and

*and all my bones are out of ioynt;
my heart also in the midst of my
bowells is like melted wax, Psal.
22.14.*

*My strength is dried vp
like a potsherd, and my tongue
cleaueth to my gummes, and thou
shalt bring mee into the dust of
death, ver. 13.*

*The sorrowes of death com-
passe mee, and the ouerflowings
of vngodlinesse make mee afraid,
Psal. 18.3.*

*The paines of hell come about
me; the Snares of death ouer take
me, ver. 4.*

*Thine arrowes stick fast in
mee, and thy hand presseth mee
fore, Psal. 38.2.*

*There is no health in my flesh
because of thy displeasure; neither
any rest in my bones by reason of
my sinne, ver. 3.*

Confesseth.

*For my wickednesses are
gone ouer my head, and are like
a sore burden too heavy for me to
beare, ver. 4.*

H b 2

If

*If thou Lord wilt be extreame
to marke what is done amisse, ô
Lord, who may abide it ? Psal.
130.3.*

*Out of the deepe haue I called
vnto thee ô Lord, Lord heare my
voice, verse 1.*

*Prayeth for
audience.*

*O let thine eares consider
well the voice of my complaint,
verse 2.*

*Sense of
Gods fa-
uour.*

*Lord, why abhorrest thou my
soule, and hidest thy face from
me ? Psal. 88. 14.*

*I am in misery, and like to
him that is at the point to dye :
from my youth vp thy terrors
haue I suffered with a troubled
minde, ver. 15.*

*Thy wrathfull displeasure go-
eth ouer me; and the feare of thee
hath vndone me, ver. 16.*

*Pardon for
his sinne.*

*Haue mercy vpon mee ô God
after thy great goodnesse ; accor-
ding to the multitude of thy mer-
cies doe away mine offences,
Psal. 51. 1.*

*Wash mee thoroughly from
my*

*my wickednesse, and cleanse mee
from my sinne, ver. 2.*

*Cast mee not away from thy
presence, and take not thy holy
Spirit from me, ver. 11.*

*O giue me the comfort of thy
helpe againe, and stablish mee
with thy free Spirit, ver. 12.*

*Nevertheless I am alwaies
with thee, for thou hast holden
me vp by thy right hand, Psalme
73. 21.*

*Thou shalt guide mee by thy
counsell, and after that receiue
me with glory, ver. 22.*

*Whom haue I in heauen but
thee o Lord? and I desire none
in earth in comparison of thee,
ver. 23.*

*Returne to thy rest o my soule,
for the Lord hath rewarded thee,
Psal. 116. 7.*

*Thou hast put gladnesse in my
heart more then theirs, whose
corne, and wine, and oyle increa-
seth, Psal. 4. 8.*

I will lay mee downe, and

H h 3

take

4. Acknow-
ledg th
Gods mer-
cies.

5. Profess th
trust.

Desire of
death.

Ioy in the
holy Ghost.

Peace of
conscience.

*Assured
hope of
Eternall
blisse.*

take my rest; for it is thou Lord
onely that makest mee dwell in
safety, ver.9.

I will behold thy presence,
and when I awake vp after thy
likenesse, I wil be satisfied with it,
Psal. 17. 16.

I shall bee satisfied with the
plenteousnesse of thine house, and
thou shalt giue mee drinke of thy
pleasures as of the riuers, Psalme
36. 8.

For with thee is the well of
life; and in thy light shall I see
light, ver. 9.

Thou shalt shew me the path of
life, in thy presence is fulnesse of
ioy; and at thy right hand there
is pleasure for euermore, Psalme
16. 12.

*6. Commem-
deth his
soule to
God.*

Into thy hands I commend my
Spirit, for thou hast redeemed me
ô Lord, thou God of Truth, Psal.
31. 6.

A Prayer for the sicke lying
at the mercy of *God*, and
ready to depart

A Ternall, and omnipo-
tent, infinite, and in-
comprehensible *G O D*,
Lord of my life, and
determiner of my dayes : My
body now is *resolving into dust*,
and my soule *returning to thee*
that gauest it. O Lord most ho-
ly, ô God most mighty, *draw*
neere vnto me, who make hast to
come vnto thee. Giue mee a
cleerer sight of thee, by how
much the neerer I am out of the
darke prison of my body. Giue
mee also a quicker *taste of the*
powers of the life to come, that
I may more comfortably passe
ouer these last troubles of
this present life. O Lord, *my*
soule is heavy euen vnto death ;
for the weight of all my sinnes
aggrauated by the diuell is at

Once vpon mee ; and I sinke
and faint vnder this *burden*
which is too heavy for mee to
beare. Neither is there any
meanes vnder heauen to ease mee
of it, but by laying it vpon him
that *hath borne our infirmities*
and carried our sorrowes. O Fa-
ther of mercy, and God of all con-
solation, let not the guilt of my
sins or horror of thy iudgements,
or Sathans suggestions, or the
feare of death, or terrors of hell
drive me to desperation. I con-
esse that for my vnmindfulnesse
of thee, and vngratefulnesse to
thee all my life, I deserue that
thou shouldest vtterly abandon
and forsake me now at my death.
But *thy thoughts are not like our*
thoughts, nor thy affections like
mine. Though a woman could for-
get the fruit of her wombe, yet
thou wilt not, nor canst not forget
those that trust in thee. Thy gifts
and graces are without repen-
tance; and whom thou louest, thou
lovest

lovest to the end. Thou wilt not breake a brused reede, nor quench the smoking flax. Though thou hast severely corrected me in this thy fearefull visitation; yet thou hast not, and I know wilt not give me over to eternall death. Deare Father, shew thy strength in my greatest weaknesse; confirme thy mercy to me in my greatest misery; apply thy comfort to me in this my last extremity. Asswage the paines of my body with ghostly comforts; and diminish the feare of death, by the assured hope of a better life. Call to my minde (whilst yet I breathe) all the errors of my vnderstanding, that I may timely reuoke them; all the sinnes of my will, that I may heartily bewaile them; all the testimonies of thy loue, that I may gratefully acknowledge them; all the promises of thy Gospel, that I may comfortably embrace them; all my holy vowes and purposes, that I
may

may finally confirme them; and gracious Lord *accept the will for the deede.* O ler mee that am now returning to *dust, and ashes, speake but this once to my Lord* and maker. With all n.y heart, soule, and strength, I beseech thee, by all that my Saviour *Iesus Christ* hath done and suffered for me, I intreate thee, *speake peace to my soule* at her departing, and *say vnto her, I am thy saluation.* Make my election sure by my true repentance, perfect charity, assured confidence, constant patience, comfortable perseuerance vnto the end, and in the end.

To

To the TRINITY.

GLorious *Creator*, gracious *Redeemer*, everlasting *comforter*, Lord God *Almighty*, send mee *ayde and helpe* from *heaven* in this my last and most dreadfull conflict with all the *powers of hell and darkenesse*. Arme mee with thy compleat armour, and *endue me with power* from *aboue* to vanquish *Sathan* and his infernall bands, and to *quench all the fierie darts of the wicked* in the blood of my Redeemer. I am thine, ô *God the Father*, by the right of *Creation*; I am thine, ô *God the Son*, by the right of thy purchase; I am thine, ô *God the holy Ghost*, by the right of thine inhabitation, and possession. Saue mee, *Father*, by thy power: saue me, *Sonne*, by thy merits: saue mee *holy Spirit*, by thy grace. O holy, blessed and glorious Trinity,
whose

whose power no creature is able to resist : Rebuke and confound thine enemy that goeth about to *deface thine Image* in mee ; to spoile thy workmanship ; to destroy him for whom thou, ô Son, offeredst thy selfe on the Crosse by the eternall Spirit to the *Father*. O *Father*, be now to mee a father in my greatest need. O *Iesus*, bee to mee a *Iesus* in my greatest danger. O *Comforter*, be to mee a *Comforter* in my greatest afflictions. *Holy and Righteous Iudge eternall*, Sathan taketh aduantage of thy fatherly chastising me; he growes strong against me by this my great weaknesse. Now hee rageth most furiously, because *his time is short*. Hee assaulteth mee euery way, by subtile suggestions, by fearefull visions and apparitions. Hee terrifieth my flesh with the vgly shape of death ; hee affrighteth my conscience with the horror of the last iudgement, and scor-
cheth

cheth my soule euen with flashes
of hell fire. *O Father of spirits,*
deliuer not the soule of thy Turtle
Done (that mourneth to thee day
and night) as a prey vnto him.
Though neuer so deformed, yet I
am thy work, *O God my Father;*
though neuer so vile, yet I am
thy purchase, *O God my Redeem-*
mer: though neuer so polluted,
yet I am thy Temple, *O God my*
Sanctifier. Faithfull Creator, pre-
serue the worke of thine hand;
faithfull Redeemer, preserve the
purchase of thy blood; faithfull
Sanctifier, preserve the Temple
of thine honour. *I abhorre my*
selfe in dust and ashes, and I con-
ceiue more grieve then I am able
to expresse for abusing thy
workes, *ô Father,* thy Word and
Sacraments, *O Son,* thy gifts and
graces, *O Spirit.* Father, *forgiue*
me all sinnes of infirmity against
thy power: *Sonne,* *forgiue* me all
sinnes of ignorance against thy
wisedome; *Holy Ghost,* *forgiue*
me

mee all finnes of malice against thy grace. Most mighty *Father*, vouchsafe mee thy protection; Most mercifull *Sonne*, grant mee thy peace; Most gracious *holy Spirit*, giue me thy comfort, that I may safely, peaceably and cheerefully leaue this vale of teares. *Father*, possesse mee of the Kingdome which thou, O *Sonne* hast purchased, and thou, O *Spirit*, hast sealed vnto me. *Into thy hands, O Father*, who *breathedst into mee the Spirit of life*; *Into thy hands, O Sonne*, who *breathedst out thy Spirit for mee*; *Into thy hand, O Holy Spirit*, who *renewedst a right spirit within me*, and hast comforted my spirit to the last gaspe, *I now commend my spirit, Amen.*

To

To the Lord IESVS, at the
howre of death.

WElcom blessed houre,
the period of my
pilgrimage, the terme
of my bondage, the end of my
cares, the close of my sighs, the
bound of my trauels, the gale of
my race, and the hauen of my
hopes. *I haue fought a long fight*
in much weaknesse; I haue fini-
shed my course, though in great
faintnesse; and the crowne of
my ioy is, that, through the
strength of thy grace, *I haue*
kept the true Faith, and now
I dye in it. I willingly resigne
my flesh, *I despise the world,*
and I defie the diuell who hath
no part nor share in mee. *And*
now, what is my hope? My
hope, Lord Iesu, is euen in thee.
For I know that thou my Redee-
mer livest, and thou wilt imme-
diatly

diatly receiue my soule, and raise vp my body also at the last day, and I shall see thee in my flesh with these eyes, and none other. My heart fainteth, my strength faileth, my tongue faltereth. Lord let thy Spirit of comfort helpe mine infirmities, and make supplication for mee with sighes and groanes that cannot bee expressed. I submit my selfe wholly to thy will I commit my soule to thee as my faithfull REDEEMER, who hast bought it with thy most precious blood. I professe to all the world, I know no name under heauen, by which I may be saved, but thine, my IESV, my Saujour. I renounce all confidence in any merits saue thine; I thankfully acknowledge all thy blessings; I vnfeinedly bewaile all my sinnes; I stedfastly belecue all thy promises; I heartily forgiue all mine enemies;

I willingly leaue all my friends;
I vtterly loath all earthly comforts;
I entirely long for thy coming.

*Come Lord Iesu; come quickly.
Lord Iesu receiue my Spirit.*

The

The Hand-Maids Poſie,
written in the end of
her Mannell.

Birth is a bragge; *Glory* a blaze;
Honour's earths pompe; *Riches* a gaze;
Fame is but winde; *Beauty* a flower;
Pleasure a dance; the *world* a bower.

In *heaven* with thee, Lord let me be;
On *earth*, my *heaven's* alone in thee.

The



THE
PRIVATE
FASTS DEVOTI-
ON, AND DI-
rections therein.

(*)

THE Diuell being
fensible of the
wound and soile
hee receiued by
our Lords Fast,
and considering how oft he hath
since beene dispossessed of his
strongest hold, by prayer and Fa-
sting: seeketh what hee can to
bring all religious Fasts into dis-
grace, and distaste with vs euen
private, as well as *publike*. Faine
would he perswade vs, that *pub-
like*

like set Fasts prejudice our Christian liberty, and *private* arbitrary Fasts favour of Schisme, or will-worship. Church Fasts hee brands with an imputation of Popish superstition, and Family Fasts with Puritanisme.

But if deuoutly to keepe Church Fasts, without superstition be Popery, I would all were such Papists; and if to obserue most strictly, *private* fasts without Hypocrisie be Puritanisme, I would all were such Puritanes. It is no newes to be euill spoken for our best actions, and to bee publicly reproached for our most *private* Deuotions. When *David* dranke a full draught of the *Cup of Teares*, the drunkards made songs vpon him for it: whereof hee maketh a bitter complaint to his *Father* in *Secret*.

Psal. 69. 10.

I humbled my soule with Fasting, and that was turned to my reproofe. But wee ought to endure

dure more then the boyling of an impure mouth foming out his owne shame, for him, who *was spit upon* and worse handled for our sakes. And if wee are strong in our holy profession like Saint *Augustine*, the *breath of mens reproches and contradictions will rather kindle, then quench our Zeale*: and if we are weake, and but punies in Christianity, we most of all neede this help of priuate Fasting: which neuer was sincerely vndertaken, and religiously performed; but it hath offered a kinde of violence to heauen, and drawne from God a temporall or a spirituall blessing vpon the humbled soule, chastising her selfe for offending her most gracious Lord. Name me any in the Register of God, who haue sowed Fasting in teares of true contrition, and I will shew you how they haue reaped in ioy. The fruit of *Moses* his Fast, was the *Law* of *Hannahs*

August.
confes. l. 9.
c. 2.
Verba tua
na acien-
debant nos
valide ut
omnis con-
tradictionis
flatus infla-
mare nos
acrius possi-
non extin-
guere.

Hannahs, the Prophet Samuel, of Eliahs conference with God in Horeb, of Jehosaphats victory, of Daniels, the spirit of Prophecy and Wisdome, of Queene Hesters. the Churches deliuerance, of the daughter of Phannuels sight of the Messias, of Cornelius, his knowledge of the Gospel, of Christs conquest of the diuell, and the ministerie of Angels. If Adam had fasted in Paradise, we should neuer haue needed to haue fasted: but since hee ate the forbidden fruit, and all our teeth are set on edge, the speciall meanes to cure the maladies of our soule is fasting.

By not fasting, wee lost Paradise, let vs fast saith Saint Basil, that we may regaine it. By fasting Daniel made the Lions fast, when their pray was before them, and assuredly, by our religious praying and fasting, wee shall make the diuel fast, who runneth about like a roaring Lyon

Lyon seeking whom hee may deuoure.

Pliny writeth, that the new plowed earth after it hath beene scorched with heate, & is refreshed by a kinde shoure of raine, sendeth from it a diuine sent or saueur of life. It may bee so in the earth, *Pliny* speaketh of: but I am sure it is so, in the good ground, mentioned by our Lord, in the Parable of the sower.

For that good ground of an honest heart, after it is new broken up by contrition, and hath beene scorched with the apprehension of Gods wrath, and hot displeasure, and hath beene watered with a plentifull shoure or shoures of teares, sendeth vp odorem diuinum a Sauour of life vnto life to reuiue the spirit of the humble. No religious fast but, to a soule thoroughly humbled, it ends in a feast. Now for our more particular direction in this speciall exercise of Christian

*l. 17. nat. hist. cum sic-
citate co-
tinua in-
maduerit
imbre è-
mittit illum
halitum
suum diui-
num.*

stian Mortification.

I.

Mat. 6. 17.

Let vs undertake it willingly, and though it be a sad taske: yet because it bringeth exceeding ioy and comfort. When wee resolve to performe it, let vs according to our blessed Sauours command, anoint our head, and wash our face, that is, compose our outward man to some kinde of alacrity, and cheerefulnesse, not onely that wee may not appear to men to fast: but also that our Father in secret may see that we desirously and willingly take this holy reuenge vpon our selues for hauing so grievously displeased, and offended his gracious Maiesty.

II.

Let vs seriously weigh the causes of our fasting, and fit our Meditations and Prayers accordingly, that they may be like apples of gold in pictures of siluer.

The

The Causes of a private Fast may be

either- { Publike.
 { Private. Both, either

For {	{	1 Some euill	{ Present to bee re-
			mooned.
	{	Temporall	{ Future to bee pre-
		Spirituell	
{	{	2 Some good	{ Present to be conti-
			nued & increased.
	{	Spirituell	{ Future to bee obtai-
		Temporall	

IN the first place I mention
publike causes, euen of pri-
uate Fasts. For, euery private
Christian ought to take to heart
the calamities of Gods people,
wheresoeuer the bloody storme
of persecution falleth: but much
more ought they to be affected
and afflicted with those heauie
crosses, vnder which the Land
mourneth wherein they liue. The
men vpon whose fore-head God
commanded a marke to be writ-

I i ten,

Ezek 9.4.

Psal. 119.

ten were such as did sigh, and crie for all the abominations that were done in the midst of Ierusalem. And holy David's eyes gushed out like Rivers, because men kept not Gods Lawes. But it may be objected, that the Governours of the Church and Common-wealth take care for the publike, and in this regard priuate DEVOTION need not charge her selfe with it. I grant where the State fauoureth and maintaineth the truth, and the vigilant zeale of the supreame Magistrate (as here in England) vpon the foresight of any imminent, or sense of any present iudgement inioineth publike fasts, then priuate may be better spared: yet euen then are they often requisite, both to prepare men to publike, & because publike fasts cannot be of that frequencie, seruencie or continuance, as sometimes the redoubled stroke of Gods Iustice calleth

leth for. When therefore thou hearest of any cruell tyrant, *making hauck of Christs little flock*, or seest Gods too much wronged patience turned into fury, and his *glittering sword burnished* against Church or Common-wealth, or when thou sufferest or fearest any great wrack in thy estate and credit abroad, or most of all in thy soule: when the graces of the spirit sensibly decay, and the pulce of thy Devotion beateth very flow or not at all: when thou art assaulted with most fearefull tentations and put to the worse, then *meete with the Lord upon thy knees by watching, fasting and mourning.*

Againe, when any generall Christian Assembly is called. or any action of estate vndertaken, or maine battell to be fought, in which the fatall *Dye* is as it were cast vpon the Church or Common-Wealth; or when thou in

thy particular enterest into any new calling, or state of life, or settest vpon any businesse of great difficulty or danger: nothing will giue thee better hope, and assurance of a happy successe and wished end, then a holy beginning by a religious Fast.

III.

Let the place where wee keepe this holy priuate fast vnto God, be as close and priuate as may bee: That none may see vs but our Father in secret. Beside the shew of Hypocrisie, and a iust taxe of seeking praise of men, the bane of this Deuotion which wee cannot auoide if our left hand know what our right hand offereth to God in this voluntary sacrifice: It is not fit nor safe that any should heare vs ripping vp our whole life, and ransacking our heart, and laying open all our most secret corruptions. What should I speake of *extasies* and *raptures*, in which Gods Saints may seeme in these Deuotions to be

bee beside themselves to those who are strangers to the terrours of a troubled, or the comforts of a reuiued conscience. Saint Pauls practise in this case must be our rule: *Si insanimus, Deo insanimus*; If we are besides ourselves it is to God, that is, in our Soliloquies with him, but towards you we are allwaies in a sober temper. If wee feare any may ouer-heare vs, wee are like to faile of the chiefe end of our priuate fast, which is freely to detect that before God, which wee are ashamed to confesse before men.

2 Cor. 5.13

To which confession to God onely, both Saint Chrysostome, and Saint Ambrose, and the good Bishop Laurentius, earnestly exhort all dismaied Christians who are ashamed, and afraid to empty their whole heart into the bosome of any man liuing, Priest, or other. Confesse thy sins to God, for he will couer them saith Cry-

Homil. 21.
ad pop. Antioch.

I i 3 softome,

Ambrose
in *Liu. 22.*
Laurent.
de Penitēt.

*Nunquā desinit aqua,
ablutio in arbitrio est,
remissio in rore est lacrymarum.*

IIII.

softome, if thou discover them vnto him, *Wash thy spots with thy teares* if thou art ashamed any should view them, saith Saint Ambrose: And most comfortably Laurentius. After Baptisme, *G O D* hath provided thee a remedy within thy selfe, he hath put the pardon of thy sinnes in thine owne hand, thou hast no neede to go to a Priest for it: away with hardnesse of heart, away with despaire, away with all pretences. There neuer wants water in thine eyes, there is alwaies ablution in the will, sanctification in the holy purpose of the minde, and remission in the Dew of Teares.

Let vs make choice of a time wherein we are not onely free from worldly distractions, but also from all other religious duties that sort not well with fasting. For priuate fasting must bee vsed as a helpe, and furtherance, not as a let or hinderance to any other principall,

Pall, and solemn exercise of Religion. To bid a priuate fast in our family, or to our selues, when the Church appointeth an high feast to bee celebrated, fauoureth too much of the spirit and humour of singularity, and contradiction to authority. This is, if not *to fast to strife* and contention, yet to fast in strife and contention, and causelesse opposition to our Mother, Christs dearest Spouse, from whose breasts we daily suck *the sincere milke of the Word.*

For the continuance of our priuate fast or breaking it off, our discretion and particular knowledge of our state of body and strength must be our Moderators. For what the Philosopher spake of feeding, may be applied to the contrary, to *Fasting also*: *Miloni parum, Myroni nimium*: That which is too little for Milo, is too much for Myro. Heereof a Polonian Deacon sea-

Arist. Eth.

*Aeneas
Sylu. de
gest. Concil.
Basil.*

sonably admonished *Lenys of Arle*, president in the councell of *Basil*, who being a man of an austere life, inioyned not onely a sparing dyet during the time of the sicknesse in *Basil*, but diuers fasting daies in the weeke. This the Polonian could no way endure : but hee maketh bold to tell the Cardinall, that he did not well to measure other mens stomacks by the last of his owne.

It is *but a sport*, saith he to you *French-Men*, to misse two or three meales in a weeke : but it is death to one of vs *Polonians*. Wherefore I pray you appoint as much watching, and praying as you will: but leaue euery man to his priuate Deuotion and discretion in fasting for fewer or more daies.

All that in this kinde I aduise is but this, that our fast bee more then a bare medicinall fast, to get a better appetite to meate, let vs so fast, that wee truly chaste,

stise, and punish our body: yet not endanger our health, much lesse our life thereby. The bounds which it seemeth Gods Saints by their practise haue haue set to themselves are, Not to fast lesse then a day nor more *then three* together. I speake not of miraculous fasts which no way now concerne vs, nor conduce to the end I ayme at: but of morall, or rather religious fasts euer in vse with the godly.

During the time of our Fast, let vs abstaine from all worldly delights and comforts whatsoever. The palate and stomack are not onely to blame: all the senses of the body, and faculties of the soule, haue run *riot in sinfull pleasure*, and therefore ought to fast as well as the throate and belly. Let vs therefore *discipline* all our inward and outward senses, and make body and soule with all the members of the one, and faculties of the other, do, not

Leuit. 23.
27.
Ios. 7. 6.
Hester 4.
16.

V.

a superstitious, but a holy and religious *pennance*. Let vs de-
priue our selues for a time of the
vse, and comfort of all Gods
creatures, and blessings, both to
testifie that we are vnworthy of
them all ; and to take a *godly re-
uenge vpon our selues* for the
abuse of them.

Our eyes like *casements* haue
beene set by vs wide open to let
in vaine and vncleane lusts, let
them now be glazed with teares,
and barred vp close. Our eares
haue beene tickled with wanton
and effeminate musick : let vs
now make them *tingle* at the
hearing the dreadfull threats of
the Law, and the thunder of
Gods iudgements against sinne.
Our whole body hath offended
in luxury, let it hunger and thirst
for it : in liberty, let it be restrai-
ned for it : in idlenes and sleepe,
let it watch for it : in gorgeous
apparell, let it put on sackcloth
for it : in sports and iollity, let
it

it mourne for it : in pride of life,
let it be humbled for it :

And from the bodies *fast* from
meate, let the soule learne to *fast*
from sinne; from the bodies *hun-*
ger and thirst by want of foode,
to *hunger and thirst* for *righte-*
ousnesse; from the bodies watch-
ing, to keepe *a watch* ouer the
desire of the minde, and *thoughts*
of the heart. As for tearing the
flesh with whips and scourges to
bring vs to true contrition, wee
may safely spare it, till the
Church of Rome sheweth vs
out of Gods Word, *Who requi-*
reth it at our hands. They can-
not name one Saint in the Old or
New Testament, that euer pra-
ctised this cruelty vpon their
owne flesh. But wee can out of
approued Authors, name vnto
them certaine Hereticks, surna-
med the Flagellants, or whip-
pers, and before them, certaine
Paynims children that whipped
themselues euen to death before
the

the Altar of *Diana*, in *Sparta*, and before them of *Baals* Priests that *cut and lanced their flesh with knives*, till the blood gushed out in great abundance. From whom it seemeth the Romane Church receiued this Tradition of the holy *Whip-cord*, as it were from hand to hand, and now it is in a *good hand*, and for my part let it there rest. Verily hee needeth not a knotty cord, to flea his backe, or a siluer spurre to draw blood from his sides, (as Romanists vse) or to scratch and sting his body with bryars, and nettles, as Saint *Benedict* is said to haue done, to cure his itch of impure lust: or to sticke thornes in his garments or bed, (as the Pharisees did among the Iewes, to put them in minde of the Law) who is truly *pricked* in heart for his sinnes. If hee seriously consider the infinite number of his daily multiplied iniquities from his cradle: The infinite

finite Maiesty of God which hee hath slightned, his infinite iustice which he hath offended, his infinite power which he hath pro- uoked, his infinite goodnesse which he hath wronged, the infinite torments of hell which he hath deserued, & the vnspeakeable priuiledges of Gods chosen, and right to an infinite Eden in heauen, which he hath forfeited, and if God be not more mercifull vnto him vpon his repentance, quite lost by his wilful transgressions and rebellions against his Maker and Redeemer. Yet al this is light in comparifon of the hearts grieve and sorrow, which Gods dearest children conceiue for the losse of their heauenly Fathers fauour, and the apprehension of his grieuous displeasure at them.

This lyeth often so heavy vpon them, that they would sinke vnder it, and despaire a thousand times as religious *Caluin* acknowledged

Caluin
in. fit.

knowledgeth, if GOD did not strongly support them by his Spirit, and affoord them manifold and extraordinary comforts answerable to the measure of these their sorrowes.

VI.

Lastly, Let vs imploy this holy time of our fast, in reading, meditating, praying, and singing Psalmes.

1. Let vs reade the most zealous Sermons and Treatises penned of this subiect, especially select Chapters of the Bible, and Psalmes, as namely, *Deut.* 28. 30. *1 Sam.* 7. *2 Chron.* 30. *1 King.* 31. *2 Chron.* 32. 33. *Ezra* 8. *Nehemiah* 1. *Hester* 4. *Esa.* 1. *Dan.* 9. *Ioel* 2. *Jonah* 3. *Matth* 6. *Rom.* 7. *2 Cor.* 7. *Psalmes* 6. 32. 38. 39. 51. 86. 102. 119. 130. 143.

2. Let vs meditate vpon lost, or,

1. The time we haue mispent.
2. The sins wee haue committed, especially since our conuersion and last renewing of our

our vowes at the holy Communion.

3. The euills God hath preserved or deliuered vs from.
4. The benefits hee hath conferred vpon vs.
5. The speciall blessing for the attaining whereof wee hold this priuate fast.
6. The vowes wee intend to make at this our fast.

3. Let vs powre our soules in prayer to God according to the seuerall heads wee haue premeditated, neuer giuing ouer till either wee feele comfort in our soules, or at least satisfie our conscience that wee haue performed this holy duty in sincerity and truth, and euen like *Iacob*, wrestled with GOD for a blessing to the vtmost of our strength.

4. Let our close be singing of Psalmes, especially the 4. 30. 71. 85. 103. together with the Lamentation of a sinner, the humble

ble suite of a sinner, the complaint of a sinner, and the perfect repentance and trust of a sinner, which beginneth thus, O Lord in thee is all my trust.

THE

THE ADMONITION on for a priuate Fast.

THE ANALYSIS.

- | | | |
|--|---|---------------------------------|
| Wee are
inuitd
to con-
fession of
our sins
before
God, in
Scrip-
ture by | { | 1. Expreſſe precepts
for it. |
| | | 2. Frequent examples
of it. |
| | | 3. Gracious promiſes
to it. |
| | | 4. Singular bleſſings
by it. |
| | { | 1. Pardon. |
| | | 2. Deliuerance. |
| | | 3. Reconciliation. |
| | | 4. Juſtification. |

THE

THE TEXTS.

*God com-
mandeth.*

A Man shall lay both his hands vpon the head of that Goate, and confesse ouer him all the iniquities of the children of Israel, and all their transgressions, in all their sins, *Leuit. 16. 25.*

Speake vnto the children of Israel, when a man or woman shall commit any sinne that men commit to do a trespesse against the Lord, and that person bee guilty :

Confession.

Then they shall confesse the sinne which they haue done, *Numb. 5. 6, 7.*

Hee that couereth his sin, shall not prosper, *Pro. 28. 13.*

Blessed is the man in whose spirit is no guile, *Psal. 32. 2.*

When I kept silence, my bones waxed old, *ver. 3.*

I acknowledge my sinne vnto thee, and mine iniquity haue I not hid, *v. 5.* And

And the children of Israel said vnto the Lord, *We haue sinned*, do thou vnto vs whatsoeuer seemeth good vnto thee. Deliuers vs onely we pray thee this day, *Iudg. 10. 15.*

And they gathered together to *Mizpah*, and drew water, and powred it out before the Lord, and fasted on that day, and said there, *Wee haue sinned against the Lord*, *1 Sam. 7. 6.*

And all the people said vnto *Samuel*, Pray for thy seruants vnto the Lord thy God that wee die not. For wee haue added to all our sins this euill to aske vs a King, *1 Sam. 12. 19.*

And *Dauid* said vnto Gad, I haue sinned greatly, because I haue done this thing, but now I beseech thee doe away the iniquity of thy seruant, for I haue done very foolishly, *1 Chro. 21. 8.*

Lord bee mercifull vnto mee, heale my soule, for I haue sinned against thee, *Psal. 41. 4.*

Against

*The Saints
practise it.*

*1. The Is-
raelites.*

2. Dauid.

Against thee, thee onely haue I sinned, and done this euill in thy sight, that thou mightest bee iustified when thou speakest, and be cleere when thou iudgest.

Behold, I was shapen in iniquity, and in sinne hath my mother conceiued me, *Psal. 51.4 5.*

Ezra.

Hauiing rent my garments, and my mantle, I fell vpon my knees and spread abroad my hands vnto the Lord my God, *Ezra 9.5.*

And said O my God, I am ashamed, and blush to lift vp my face to thee my God, for our iniquities are encreased ouer our heads, and our trespasse is growne vp to the heauens, *ver. 6.*

Since the daies of our fathers haue wee beene in a great trespasse vnto this day, and for our iniquities haue wee, our Kings, and our Priests beene deliuered into the hands of the Kings of the Lands, to the sword, to captiuity, and to the spoile, and to confusion of face as it is this day, *ver. 7.*

Let

Let thine eares bee attentiu
and thine eye open, that thou
mayst heare the prayer of thy
seruant, which I pray before
thee now day and night, for the
children of Israel thy seruants,
and confesse the sins of the chil-
dren of Israel which wee haue
sinned against thee, both I and
my fathers house haue sinned,
Nehem. 1. 6.

Nebemiah.

We haue dealt very corruptly
against thee, and haue not kept
the Commandements, nor the
Statutes, nor the Iudgements
which thou commandest thy ser-
uant *Moses*, ver. 7.

Then sayd I, Woe is me, for I
am vndone, because I am a man
of vncleane lips, and I dwell in
the midst of a people of vnclean
lips, for mine eyes haue seene the
King, the Lord of Hosts, *Esa. 6. 5.*

Esa.

Wee are all as an vncleane
thing, all our righteousness is as
filthy rags, *Esa. 64. 6.*

Ierusalem hath grievously sin-
ned,

ned, therefore she is remoued, all that honoured her despise her, because they haue seene her nakednesse, *Lament. 1.8.*

Her filth is in her skirts, shee remembred not her last end, therefore she came downe wonderfully, *ver. 9.*

Behold, O Lord, I am in distresse, my bowels are troubled, my heart is turned within mee; for I haue grieuously rebelled, *ver. 20.*

Daniel.

We haue sinned, and committed iniquity, and haue done wickedly, and haue rebelled, euen by departing from thy precepts, and from thy iudgements, *Dan. 9. 6.*

O Lord, righteousness belongeth vnto thee, but vnto vs confusion of face, as at this day, &c. *verse 6, 7, 8, 9, 10, 11, 12, 13, 14.*

Iohn Baptists conuerts.

And they were baptized of him in *Iordan* and confessed their sinnes, *Mat. 3. 6.*

And

And the sonne said vnto him,
I haue sinned against heauen, and
in thy sight, and am not worthy
to bee called thy son, *Luke*
15. 21.

The prodigall.

And the Publican standing a
farre off, would not lift so much
as his eyes vp to heauen, but
smote vpon his breast saying;
God be mercifull to me a sinner,
Luke 18. 13.

The Publican.

And many that beleeued came
and confessed, and shewed their
deeds, *Act. 19. 18.*

The faithfull.

This is a faithfull saying, and
worthy of all acceptation; that
Iesus Christ came into the world
to saue sinners of whom I am
chiefe, *1. Tim. 1. 15.*

Paul.

He that confesseth his sins and
forsaketh them, shall haue mer-
cy, *Pro. 28. 13.*

*Promises to
such as con-
fesse.*

If they shall bethinke them-
selues in the land of their capti-
uity and make supplication vnto
thee saying, we haue sinned and
haue done peruersely, wee haue
com-

committed wickednesse, *1 Kings*
8.47.

Then heare thou their prayer,
and supplication in heauen thy
dwelling place, *ver. 49.*

And forgiue the people that
haue sinned against thee, &c.
ver. 50.

If we confesse our sins, hee is
faithfull, and iust to forgiue vs
our sins, and to clense vs from all
vnrighteousnesse, *1 Ioh. 1.9.*

*Blessings by
confession.*

Pardon.

And *David* said vnto *Nathan*,
I haue sinned against the Lord,
and *Nathan* said vnto *David*,
the Lord hath also put away thy
sinne that thou shalt not die,
2 Sam. 12.13.

I said I will confesse my sinne
vnto the Lord, and so thou for-
gauest the iniquity of my sinne,
Psal. 32.6.

Deliverance.

The Princes of Israel and the
King humbled themselves, and
they said, the Lord is righteous,
2 Chron. 12.6.

And when the Lord saw that
they

they humbled themselves, the Word of the Lord came to *Shemaiah*, saying, they haue humbled themselves, therefore I will not destroy them, but I will grant them some deliuerance, and my wrath shall not be powred out vpon Ierusalem by the hand of *Shisak*, ver. 7.

And the children of Israel said vnto the Lord, wee haue sinned, &c. *Indg. 10. 15.*

And they put away the strange Gods, and serued the Lord and his soule was griued for the misery of Israel, ver. 16. See *Chap. 11. ver. 32. Iepthas Conquest of the Ammonites.*

I will arise and goe to my Father, and say, Father I haue sinned, &c. *Luke 15. 18.*

And he arose and came to his Father: But when he was yet a great way off, his father saw him, and had compassion on him, and fell on his neck and kissed him, ver. 20.

Victory.

Reconciliation.

Iustification

The Publican said, &c. God
bee mercifull to mee a sinner,
Luke 18. 13.

I tell you that this man went
downe to his house iustified ra-
ther then the other, *ver. 14.*

A

A Psalm for a priuate fast,
wherein the deuout soule

1. Layeth open her misery ^a.
2. Confesseth her sins ^b.
3. Prayeth for,
 1. Pardon ^c.
 2. Deliuerance from trouble. ^d
 3. Increase of grace. ^e
 4. New comfort. ^f
 5. Some speciall blessing and
argument of Gods fauour
and loue recouered. ^g

^a **H**ear my prayer O Lord,
and let my crying come
unto thee, Plal. 102. 1.

*Hide not thy face from mee in
the time of my trouble, O heare
me and that soone, ver. 2.*

*My heart is smitten downe, and
withered like grasse, so that I for-
get to eat my bread, ver. 4.*

*For the voice of my groaning,
my bones scarce cleaue to my flesh,
ver. 5.*

I haue watched, and am enen as it were a sparrow that sitteth alone vpon the house top, ver. 7.

I haue eaten ashes as it were bread, and mingled my drink with weeping, ver. 9.

My soule also is sore troubled, but Lord how long wilt thou punish me, Psalme 6.3.

Thy hand is heauy vpon me day and night, and my moisture is like the draught in summer, Psalme 32.4.

I am brought into so great trouble and misery, that I goe mourning all the day long, Psal. 38.6.

I am feeble, and sore smitten: I haue roared for the very disquietnesse of my heart, Psal. 38.8.

There is no health in my flesh, because of thy displeasure, neither any rest in my bones by reason of my sin.

b For I will confesse my wickednesse, and bee sorry for my sinne, Psal. 38.18.

*I acknowledge my sin vnto thee,
and my wickednes doe I not hide,
Psal. 32.5.*

*Mine iniquities are gone ouer
my head, they are like a sore bur-
den, too heavy for mee to beare,
Psal. 38.4.*

*Against thee, thee onely haue
I sinned, and done this* euill in thy
sight, Psal. 51. ver 4.*

*Behold I was shapen in wicked-
nesse, and in sinne did my mother
conceine me, ver. 5.*

*If thou Lord should marke iri-
quity, O Lord who shalt stand,
Psal. 130.3.*

*But there is forgiuenesse with
thee that thou maist bee seared,
Psal. 130. v. 4.*

*And now Lord, what is my
hope, my hope is euen in thee, Psal.
39.8.*

*The sacrifice of God is a trou-
bled spirit, a broken and a contrite
heart, O Lord shalt thou not de-
spise, Psal. 51. 17.*

Turne thy face from my sinnes,

K k 3

and

* Heere
name the
sin that
most pres-
seth thee.

and blot out all my misdeedes,
Psal. 51. 9.

Deliver me from all my transgressions, and make mee not the reproach of the foolish, Psal. 39. 8.

For thy names sake O Lord, pardon mine iniquity, for it is great, Psal. 25. 11.

^d The troubles of mine heart are enlarged, O bring thou me out of my distresse, Psal. 25. 17.

Looke upon mine afflictions, and my paine, and forgine all my sin, ver. 18.

Quicken mee O Lord for thy names sake, and for thy righteousnesse sake bring my soule out of trouble, Psal. 143. 11.

^e Purge me with Hyssop, and I shall bee cleane, wash mee, and I shall be whiter then snow, Psalme 51. 7.

Create in mee a new heart O God, and renew a right spirit within me, ver. 10.

Teach me to doe the thing that pleaseth thee for thou art my God:
Let

*Let thy louing kindnesse leade me
forth into the land of righteous-
nesse, Psal. 143. 9.*

*† Restore vnto me the ioy of thy
saluation, and uphold me with thy
free spirit, Psal. 51. 12.*

*Reioyce the soule of thy seruant,
for vnto thee O Lord doe I lift
vp my soule, Psal. 86. 4.*

*For thou Lord art good, and
ready to forgine, and plenteous in
mercy to all them that call vpon
thee, ver. 5.*

*O Turne thee vnto mee, and
haue mercy vpon mee, giue thy
strength vnto thy seruant, and
saue the sonne of thine Hand-
Maid, ver. 16.*

*§ Shew me a token for good, that
they which hate mee may see it,
and bee ashamed, because thou
Lord hast holpen me and comfort-
ed me, ver. 17.*

The Prayer.

O Lord remoue from mee
my *stony heart*, and giue
me a *heart of flesh*: that
being *pricked* with the sting of
conscience for my presumptuous
sinne, and vnholly life, I may run
with weeping eyes, and blec-
ding heart vnto thee for ease and
reliefe: And O thou *preseruer*
of *men* who curest all our
wounds by the smart of thine,
heale the festered sores of a cōsci-
ence pierced through with sor-
rowes, and feares. *I am thine, O*
saue me for thy mercies sake. Ap-
ply to mee the *plaister* of thy
sufferings, and *salue* of thy grace,
that I bleede not to death, and
languish in despaire. Hast *thou*
a desire that a sinner should die?
O rather shew thy glory vpon
me by way of mercy in taking
away my sinnes, then by way of
iustice in taking away my life.
Wilt

Wilt thou breake and dash in peeces the worke of thine owne hand? Wilt thou cast away the purchase of thy blood? Wilt thou spill so much sanctifying grace infused into mee by the spirit of grace? Adde, I humbly beseech thee, rather more to rinse, and throughly cleanse mee from all dregs of sinfull pollutions. I haue gone astray from thee O thou *Shepherd, and Bishop* of my soule. I haue wearied *my selfe* in the waies of *vanity*, and lost my selfe in the wildes of Satan: O thou that art the good & tender hearted *shepherd*, who *gauest thy life for thy sheepe*, and *lestest ninety nine in the desert to seeke the lost sheepe*: take me vpon thy shoulders, and carry me backe home to thy sheepfold, and hold a watchfull eye ouer mee hereafter, that I wander not from the waies of thy commandements, but continually listening to thy voice, and obser-

K k 5 uing

uing *thy rod, and thy staffe*, and following thy steps, I may be led by thee into the *euergreene Pastures* aboue, and the *waters of Comfort*, and *riners of Pleasures* that spring at thy right hand for euermore, Amen.

Another Prayer.

FAther, I haue sinned against heauen, and against thee, and am therefore ashamed to looke vp to heauen, or call thee any more *Father*: lest in so calling thee, I should dishonour thee, and thereby heape more coales of thy wrath vpon my head. For I haue forsaken thy house, and gone away farre from thee. I haue prodigally laished out my time, and wasted Thy substance, my body and soule in riotous liuing; I haue embezled thy goods, my gifts of nature, and wrapped

wrapped vp thy talent of grace in
a napkin and no way put it to any
 spirituall encrease. Nay forget-
 ting my selfe to be *borne of thee*
by water and the spirit, I haue
 enthraled my selfe to Satan, I
 haue indented with hell, and en-
 tered into couenant with death,
 and serued the diuel and my im-
 pure flesh and this world (whol-
 ly set vpon wickednesse) in the
 vilest and basest manner. I who
 did sometimes, and might still
 haue eaten *Angells foode*, I haue
 greedily fed with *Swine* vpon
 the empty *Husks* of sensuall and
 sinfull repasts. Yet though I am
vnworthy to bee called thy sonne:
 thy Sonne in thy bosome is wor-
 thy to obtaine a pardon for as
 great an offender as I am: His
 blood clensed some of their
 hands that were embrued in it,
 and saued them who spilt it. I
 confesse I haue forfeited all my
 interest in that high price of my
 redemption, by *selling my selfe to*
worke

*Here insert
 thy particu-
 lar sinnes
 which lie
 most heauy
 vpon thy
 conscience.*

worke wickednesse against thee by presuming vpon thy goodnesse, and his merits, and turning the grace of thy Spirit into wantonnesse. But his merits and sufferings haue satisfied euen for this abuse of them: and none perisheth by thy will, but their owne wilfull reiecting a gracious pardon tendered them euen to the last gaspe. O Lord thou stretchest thine armes, all the day long to rebellious sinners and some thou callest the last houre. Yet it is day, yet I see the light of life, yet I behold the armes of my Redeemer stretched vpon the Crosse: I view his wounds bleeding a fresh, to cleanse and heale me. The wells of Salvation digged in his hands, feete, and side, are not drie: Yet I breath, and the greatest comfort I take in it, is that I can fetch deepe sighes for my sinne. O Lord, despise not the sighing of a contrite heart: O cast him not from thy

thy presence who valueth thy
loue aboue all things in heauen
and earth. For *whom haue I in
heauen but thee O Lord*, or what
*doe I desire in the earth in compa-
rison of thee*. I make no recko-
ning of any thing in the world
with thee, nor of all the world
without thee; O Lord take away
all things from me so thou giuest
me thy selfe. For all my hope is
in thy promises, all my comfort
in thy Word, all my riches in
thy bounty, all my delight in
the light of thy countenance, all
my contentment in thy loue.
And now that my sins haue cast
a thick cloud betweene mee and
thy face which sometime shined
most brightly vpon me: I am as
vnable to expresse, as long to en-
dure my sorrow, and hearts
griefe for it. Thou O Lord who
alone hast fathomed the depth
of my sin, canst sound the bot-
tome of my sorrow. O my God
my estate decayeth, my bo-
dily

dily strength faileth, my heart fainteth, my friends forsake me, all thy creatures taking iustly thy part, band themselves against me. Yet all this I haue, and by thy supporting grace shall bee able to beare. But thy angry and dreadfull face from *which heauen and earth fled away*, who *can abide*. In my prosperity the ioy of all my ioyes, was the perswasion of thy loue, and now in my aduersity the affliction of my affliction, is the apprehension of thy wrath. This is the *Venome of thine arrowes* that *drinketh vp my blood*. If the light in mee bee *darkenesse*, how great must my *darkenesse* needes be. This is my heauy and dolefull case : My light is *darkenesse* to me, my day night, my comfort terror, my ioy sorrow, my onely happinesse my greatest misery. For thou O my God, when thou listest the light of thy countenance vpon me, art my light, my comfort,
my

my ioy, my happinesse. But now thou frownest vpon me, I see a storme in thy looke, flaming fire in thine eyes, and hell it selfe in thy displeasure. What shall I doe? Whether shall I turne my selfe. The further I flie from thee, the neerer I draw to Hell, the neerer I come vnto thee, the neerer I approach *A consuming fire.* I retire therefore into my selfe; I returne to the closet of my heart; I shut *the doore* of my lips; I keepe *silence* *euē* from *good wordes* though it bee paine vnto mee; I vent my desires in sighes; I voice my prayers in groanes; I powre out my complaints in teares.

Here

Here make a pause for a while
bewailing thy sins, and then
goe on as followeth.

O Lord, *consider how I*
mourne in my prayers and
am vexed, O spare him
who condemneth himselfe, ac-
cept him who refuseth and de-
nieth himselfe. Be reconciled to
him who is grieuously displea-
sed with himselfe for displeasing
thee: giue him thy selfe, who
depriueth himselfe of all things
but thee. Let mine eyes *fast* from
all delectable objects, till I see *thy*
face againe in righteousnesse. Let
mine eares *fast* from all pleasing
and melodious sounds, till I
he re thee speake *peace* vnto my
conscience: Let my taste *Fast*
from all dainty meate, till I come
to relish againe the foode of life.
Let all my inward, and outward
senses *fast* from all pleasures and
comforts till I regaine the sense
of

of thy loue. Gracious father, who instructest thy children euen by their follies, & strengthenest them by their falls; grant that the fowle and filthy sin which I haue committed, may breed in me a generall loathing of the puddles of sinne, and a thirsty desire for the Fountaine of grace and lauer of thy blood, to bath my soule in, defiled with sinfull impurity. It was prophecied of thee (Meeke Saujour) that thou *shouldest not breake a bruised reed, nor quench the smoaking flax.* I am a reed, weake as a reed, vnstable as a reed, hollow, and empty (of inward grace) as a reed, easily blowne downe with any vehement winde of temptation, and I am grieuously bruised with the burden of my sinnes, and the weight of thy iudgements. O breake mee not, but make mee a cane to write thy mercies in capital Letters. *I am smoaking flax,* the light of my ioy and comfort
is

Or pen.

is blowne out ; I smoake for my
finnes ; I exhale from my heart
bitter fumes of pensive thoughts
that set mine eyes all in a water :
yet there is some heate of cha-
rity in mee, some feruent desire
of amendment, some sparke of
grace : O quench it not, but
blow it with the soft breath of
thy spirit of meekenesse, that it
may breake into a flame. Re-
new in mee what is decaied, re-
paire what is lost ; Aboue all, *re-
store vnto mee the light of thy
countenance and I shall be whole.*
Thou inuitest all those that are
heavy laden to come vnto thee.
O Lord, I would come vnto
thee, but that I am so weary,
and heauy laden, that I cannot
stirre. I groane, and pant, and
faint vnder this burden day
and night, and none can ease
mee but thou O Sauour, who
hast borne our infirmities, and
carried our sorrowes. O take
this heauy burden from mee
and

and put vpon mee *thy easie*
yoke, direct mee by thy Word,
and strengthen mee with thy
grace, and quicken mee by
thy spirit, that I may cheere-
fully follow thee who art *the*
Way, stedfastly beleue in thee
who art *the Truth*, and in
the end attaine thee, and
world without end
enjoy thee who
art *the Life*, So
be it, *Amen*.

The

The close out of Scripture.

*Make thy face to shine vpon
thy seruant, saue me for thy mer-
cies sake, Psal. 31. v. 16.*

*Make mee to heare ioy and
gladnes that the bones which thou
hast broken may reioyce, Ps. 51. 8.*

FINIS.

